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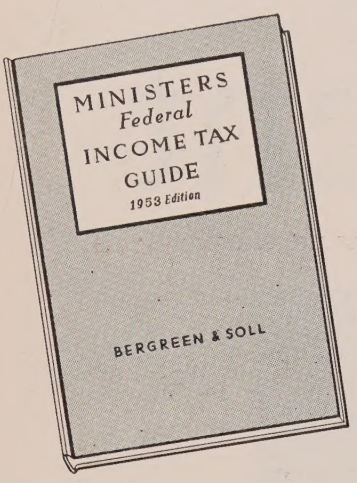

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We are to give what we have; if we do that gloriously, God and man will be glorified.

* * *

God is not satisfied with a man's worship unless the worshiper is honestly trying to lead a righteous life.

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No matter how prominent we may appear, let us realize that everything we have has been given us either directly or indirectly by God.

* * *

Christian faith is not a final goal to be reached, but a highway to be traveled.

* * *

Sometimes we are forced to cast our lives upon God in utter faith in order to save ourselves from going to pieces mentally and spiritually.

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A man's reward is not only what he gets but what he becomes.

* * *

A life is beautiful only as it is useful and helpful.

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The Bible teaches us that the privileged are to deal fairly with the underprivileged.

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TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year $3.00 where United States domestic rate applies. Two Years, $5.00. Foreign countries, 50 cents per year additional. Canada, 25 cents additional. University Microfilms, Ann Arbor, Michigan, is the licensed distributor of microfilmed copies of annual volumes.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879. Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

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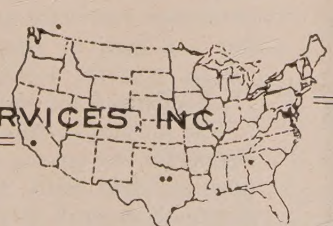

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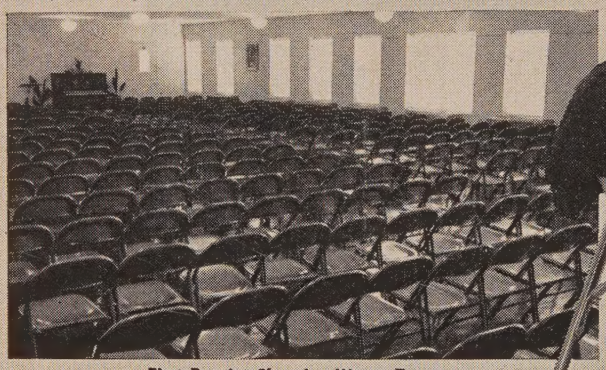

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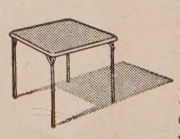

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CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXIX
NUMBER 3
DECEMBER, 1952

You Can Take It With You

WITH thousands of other Americans I witnessed the Broadway play, "You Can't Take It With You." It is a worth while production which teaches a moral lesson. I want, however, to reverse the argument. It is true, as the play teaches, that when you leave this world you leave wealth and many other things behind. But there are other values which you can take with you.

You can take with you a clear conscience, providing you have one. If you have wronged no individual and have tried to live an honest life of creative service you can take that conscience with you. A clear conscience does not belong to time; it is a part of eternity.

You can take with you the love and affection of those who have been truly devoted to you. Human affection does not stop at the grave. The soul who enters the realms of eternity bearing these priceless affections will find straight paths for his feet.

You can take with you the acts of human kindness and deeds of brotherly love. The cup of water for the thirsty, the softening of the hard path for the weary, the light for the eyes of the dim-sighted—all of these can be taken with you.

You will leave your dollars behind, of course. And the pride of achievement which has meant so much to you will not feel welcome beyond the grave. Prejudices, enmities and bitternesses belong to the earth—you can't take them with you. If you have a grudge against a neighbor better settle it before you leave this earth.

But there are a thousand things which may go with you. Practically all of your possessions which are clothed in unselfish sincerity will go. You will take the smile (and some of the tears) of little children who lightened your life; you will take the loyal devotion of those who love you; you can carry the memory of the songs of birds and the colors of flowers. There are the secrets which you have not cared to reveal to others, these may go. There are the hilltop experiences along the highways of physical life. They really belong to eternity.

Life is a continuous matter. Death is not obliteration but transition. The things which belong to earth will stay behind; the things of the spirit you can take with you.

Hints to Women Directors

THE editor has received a copy of a confidential report released by the minister of an eastern church which is concerned with his experience with women directors of Christian education. It appears to be a very sincere document and, after some correspondence, I have the privilege of mentioning parts of the report in this way. While this minister now has a very satisfactory director his experiences in the past few years have been disappointing. Let me note some of the points he makes.

He found that many of the applicants had a desire "to work for Jesus" but no practical technique for applying their desire.

Some could not spell. One "miss placed" the application.

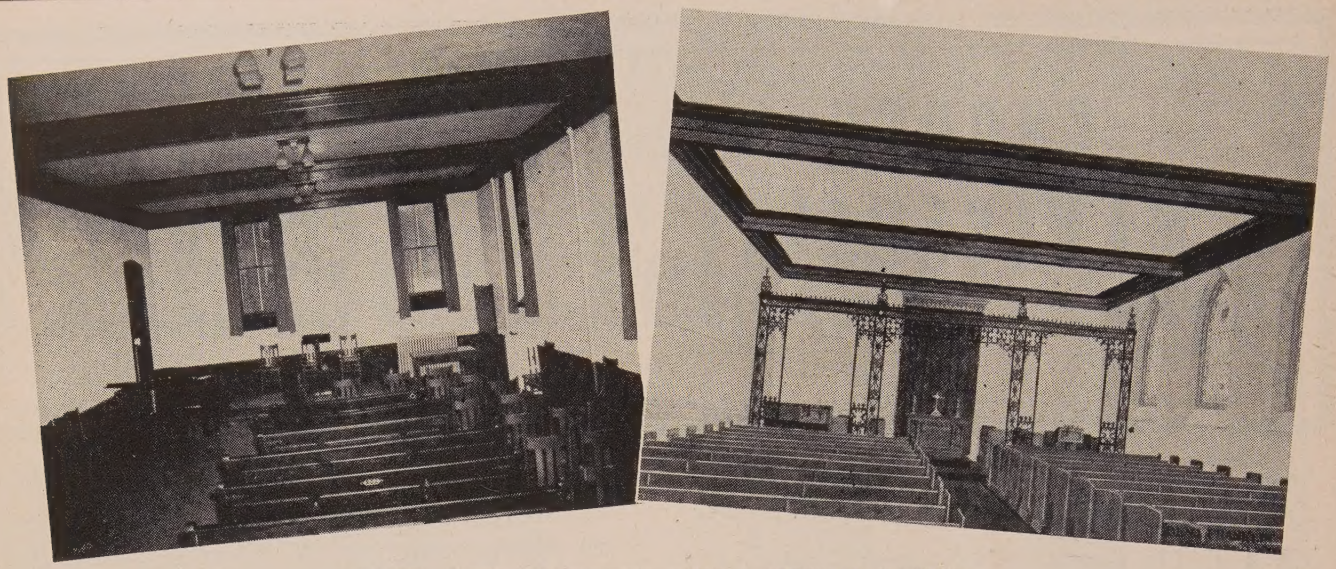
Another thought it a virtue that she had served four churches in three years.

One was asked to tell a story to the children. "I can't," she replied, "I forgot to bring my book." The next Sunday she brought the book but read so poorly that it might as well have been left at home.

One, as a guest in the ministers' home, took a seat and read the evening paper while the minister helped his wife with the dishes.

From the experiences this minister makes several suggestions. He tells me that they have been mailed to the schools which train

(Turn to page 77)



CHAPEL, FIRST PRESBYTERIAN CHURCH, FREEPORT, ILLINOIS

New Churches for Old

*by Benjamin Franklin Olson**

ROOMS adaptable for chapel services are at a premium in most churches that were built during the last half of the nineteenth century and the first quarter of the twentieth century. The First Presbyterian Church of Freeport, Illinois, had such a room but no one seemed to know what to do with it.

Sometime in 1945 a friend of the church, possessing great wealth, decided to take matters in his own hands. He visited the room with an architect who, after appraising its unkempt appearance, advised his client to forget the whole matter for that room could never be transformed into a chapel. The potential benefactor of the church accepted the erroneous advice of a type of architect who, in the first place, should not have been consulted, and in due time passed on to his well earned rest, his dream of a chapel unfulfilled.

The idea persisted in the thinking of the pastor, George F. Shepherd, and others which resulted in the retention of an architect who could envision possibilities and who produced designs for an acceptable chapel seating nearly 200 people.

The room was rectangular in form with dark wooden ceiling beams which, with the rest of the woodwork, was disfigured by the use of an almost black varnish. Exposed steam pipes scaled the walls to floor above and huge radiators dominated the room.

The furniture consisted of discarded pews and kitchen-type chairs all reposing in disarray upon a threadbare carpet. This description will fit countless similar rooms in our churches today.

In rehabilitation work the secret is to disturb as little as possible the old work that can be converted into attractive motifs. The ceiling beams were left and grained to match the new pews. The old wooden trim received the same painter's treatment. The two windows at the chancel end were eliminated, while additional arched-head Gothic stained glass windows were added at the side. The stained glass symbols are scenes from the life of Christ including children.

Radiators and steam pipes were replaced by inconspicuous baseboard radiation.

To create a line of demarcation between the nave and the chancel a delicately rich wrought-iron rood-screen was produced with utmost skill. This screen leaves the ceiling area unbroken, yet provides a decorative unit of marked beauty for the chapel. A limited use of polychrome color highlights the screen.

New pews, altar, dossal cloth, and an Allen electronic organ comprise the furnishings.

The floor under the pews is of marbelized asphalt tile, while the aisles and chancel are covered by a red, twist-weave carpet over a sponge-rubber cushion.

Twin lecterns provide reading desks for co-leaders in youth services.

The cost of the chapel rehabilitation and equipment was approximately $25,000.

*Architect.

FAILURE IS NOT THE END

Do not quit because you have failed. There was a man who wanted to be a writer. Particularly did he want to write stories for the movies. He wrote one on the life of John Paul Jones and sent it to Miss Julia West, the story editor of Paramount Pictures. She had to reject it.

Later he told her of his bitter disappointment. But he said that the rejection taught him that a failure, no matter how dismal it may make the future seem, doesn't mean the end of a man's life. He said he had learned that the best way to overcome failure is to put it in the past and go on with the determination to succeed.

That man was Franklin D. Roosevelt.

—Charles L. Allen in *In Quest of God's Power;* Fleming H. Revell Company.

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FROM THE PREACHER TO THE PEW

Preaching Dynamics

*by Charles C. Knapp**

"YOU said a lot this morning, but why didn't you say it as if it meant something to you?" This blunt question, following the morning service, introduced me to a new perspective on preaching. With an effort to recover, I replied feebly: "But it did mean something to me!" "Well," said my layman friend, "it wasn't too obvious." Having digested this for a few days, I finally worked up enough courage to submit — not the sermon — but the preaching of the sermon to my friend's criticism in the terrifying solitariness of his recreation room; he was a congregation of one! I literally went "back to school," and my tutor was a man who had but a layman's interest in religion. He did not venture to criticise what I said, but only how I said it.

Out of this humbling and profoundly rewarding experience has come the conviction that the average preacher has more to learn about effective preaching from the intuitive and kindly critic in the pew than from all the texts he has ever read or the homiletical classes ever attended. Two conditions must be fulfilled: that the critic be intuitive enough to know not only what is "right" or "wrong" but why it is so; and that the preacher have the fortitude to "take" it. Commendation without criticism has destroyed more preachers in their early years than criticism (even destructive) has ever done. It is true that the "Divinity School approach" to preaching is becoming as much concerned about the sermon as delivered as with the sermon as prepared. Our thanks are due to electronic science, and to the fabricators of the tape recording machine. But it still remains that the Divinity School provides an all-too-brief period of objective criticism: of style, manner, and voice in the pulpit.

The preacher is then precipitated into a situation where his friends are kindly, his critics keep their counsel (so far as he is concerned), and his own defense mechanisms function in high gear. The preacher who suspects that his preaching is not as effective as it ought to be —a blessed day in any preacher's life!— may find himself in the center of a "conspiracy of silence." What secrets of preaching power the congregation would and could divulge if only they were asked or had opportunity! The preacher can break out of the conspiracy by putting himself in the hands of some intelligent layman with whom there is mutual trust; failing such an individual, he might keep his ears open for criticisms, and shun the flatterers as a plague. The latter has little to contribute but the perpetuation of an illusion. Effective preaching for the average man is not a "gift of the gods"; it is an acquired discipline. It is a discipline of delivery as painstaking as the discipline of preparation.

The issue is of paramount importance in view of the disconcerting fact that poor preaching, in the eyes of most congregations, is the "unforgivable sin" in the minister. By virtue of what happens in the pulpit either the congregation is on the defensive ("How long can we hold him?") or the preacher is on the defensive ("Let's hope he gets a call!"). It is not cynicism to say that happiness in the ministry, so far as human relationships are concerned, depends on the answer to the question: Who is on the defensive: people or preacher? To be sure, "spell-binders" in the pulpit exploit this situation; they make capital of their Sunday morning exercise by shirking responsibilities in admininstration or pastoral care. But, human nature being what it is, he is often in a more secure position than his nobler brother who is beginning to ask himself whether or not he should find a place of service, in denominational headquarters, for example, where his ministry will be judged on grounds other than his public speaking.

Don't Gabble

My friend raised issues which I had either taken for granted or of whose significance I had been quite unaware —until he held up a mirror. He said bluntly at the outset of our sessions together: "Now, don't gabble." To gabble, says the dictionary, is to "chatter, cackle, as geese!" Its pulpit form is simply rapid speech; as rapid as the ordinary form of conversation. The gabbling preacher reduces his congregation to breathlessness; they give up trying to keep pace with him and find comfort in their private thoughts. Gabbling destroys the value of words, the rhythm of sentences, and the equanimity of the listener. It runs syllables together until sentences become jumbles of undifferentiated sounds for the back pew. As an expression of nervousness or anxiety on the part of the preacher, gabbling is the effort to capture attention by giving the congregation little or no time to think; to overcome indifference by a rush of ideas. However, it is to be accounted for, gabbling frustrates the congregation whose frustration soon becomes obvious; and the more obvious it is to the preacher, the more he gabbles!

The antidote to gabbling is deliberation. It means what it implies: the preacher takes himself in hand and "deliberates"—with clear, paced, balanced speech, he declares what is on his heart and mind. The difference in effect between a gabbled introductory sentence and a deliberate utterance is nothing short of amazing. If it is the former, the sermon has begun before the congregation has "settled," the point is missed, and the first "round" is lost. If it is the latter, the congregation is at rest because the preacher is poised, and when he has made his opening declaration the people are waiting and wanting him to go on. Make an experiment some Sunday morning: instead of jumping into the sermon with a rush, stand in silence for a moment — for fifteen seconds — and "feel" the interest of a shuffling, preoccupied congregation begin to gather around the pulpit like iron filings around a magnet. A variation may take the form of stopping abruptly in the middle of a sermon when interest seems to be flagging, and simply waiting deliberately until it gathers again —and it will. Deliberation is not ponderosity; it will be forgotten when the sermon "takes wings" and then recovered to create calm and hold the interest on another level. The prime characteristic of the speeches of the greatest living orator, Winston Churchill, is deliberation.

The problem of gabbling and deliberation raised a cognate issue which belongs primarily to the study, not the pulpit: the technique of elaboration.

*Minister, First Baptist Church, Lewisburg, Pennsylvania.

As my friend put it: "You probably spend four mornings a week, or sixteen hours, preparing a sermon — and you expect me to digest it in twenty-five minutes. I just can't take it in. Why don't you say less and say it more often?"

The analysis of many a sermon prepared on classic lines will demonstrate that the preacher is trying to encompass heaven and earth in a half-hour. It was a bemusing exercise to recall long hours of searching for illustrations, references, outlines, and subdivisions; of sermons crammed to the bursting point with useless and forgettable material; of congregations who came to be illumined and left befogged. From the day I discovered that I could take a three-point sermon and make three sermons out of it, I ceased to burn incense before the shrine of sermonic form. If an outline emerges in the writing, well and good; if it does not, good or better. The average congregation never takes away an outline, but rather an impression. The real problem is such explanation and elaboration of a great idea or issue that the light dawns and commitment is made.

But to come back to the original theme, my friend's first question raised the issue of emphasis and intensity: "Why didn't you say it as if it meant something to you?" Probably the most humbling experience I have ever had, qua preacher (a preacher is one who is an ambassador of heaven by means of public speech) took place when this layman took my manuscript in his own hand and read the first sentence: "This is a tremendous assertion if it is true," he said, "and yet you make it with the same tone of voice and emphasis as you would use in saying, 'Please pass the salt'!" The realization began to dawn that emotion, inwardly felt for the preacher, may not be emotion outwardly expressed for the congregation. We intend seriousness and earnestness, most of us, but convey indifference. This is not a matter of shouting stridently or whispering to the front pew; it is not to suggest the insincerity of melodrama. Intensity and emphasis is simply the release from inhibitions which prevent us from letting the marvelously expressive human voice transmit the emotional overtones of great and thrilling concepts. If religion may be likened to an electric current, the preacher's use of his voice will be either a conductor or a resistor, depending upon the degree of passion and enthusiasm he manages to reveal. As Willard Sperry put it: "Every truly prophetic utterance has the quality of being forced upon a man, and then wrung out of him."

It is an illusion without a future that argument or logic wins the assent of faith. It is the emotional force behind the argument that turns the will toward what the mind approves. If emotion without argument is offensive, argument without emotion is impotent. Effective preaching not only says what it means; it means desperately, unmistakably, what it says. One evening, John Clifford, that pulpit genius of another generation, wrote in his diary of his determination: "1) To speak with more directness and frankness the thought and emotion of my spirit to men; 2) To think and speak more concretely and with greater simplicity of phrase, but not with less beauty; 3) To aim directly at spiritual issues. To adopt a more free, direct and rousing style."

What Does the Congregation Receive?

Is all of this obvious or commonplace? If it is, then what is not so commonplace is the preacher who ceases to take his preaching for granted, and sets out to determine whether or not what he most deeply believes and feels is being communicated in what he says. I venture to suggest that most of us judge the emotional impact of our preaching by the degree of our own inner feeling. The true criterion, however, is what the congregation feels, in its deeper mood, and it is that, precisely, which is so hard to discover. Every student of the art of singing, during a lesson on the consonants, has protested: "But if I hit the consonants like that, I'll sound ridiculous." And has heard his teacher say: "And if you don't hit the consonants like that, you will be unintelligible." So it is with preaching. To the objection: "If I preach with greater emphasis and intensity, I'll scare the congregation," it might be replied: "And if you don't, you will not be taken seriously." Why is it that preachers, overwhelmed with dignity and decorum, shun enthusiasm and intensity? "For a generation," wrote Gaius Glenn Atkins, "every agency which can play upon the major chords of emotion has been brought into action, and the disintegrating rather than the creative and unifying emotions have been heightened: fear and not courage; hate and not goodwill; prejudice and not tolerance; the use of power for aggrandizement and not for the common good." Who will release the unifying and creative emotions if the preachers do not? And how will they do without a new experience of courage and freedom?

Intensity provides drama. And everywhere the human heart responds to drama: drama opens new vistas to the imagination, brings romance into pedestrian existence, satisfies the universal emotional thirst. In the light of the desperate issues of the modern age, of the deep-reaching problems of the individual soul, of the breadth and magnitude of the Christian revelation, how can we fail to make preaching a thrilling, deeply-moving, encounter of mind with mind, and soul with soul? How can we? And yet we do! "God was in Christ," we say, and it sounds no more significant than the observation: "It's a lovely morning."

Charles Silvester Horne wrote in his diary, following a service in his first pastorate: "I had the sense of talking things, which to me are almost life-blood, to those who are just a little amused at my impetuosity . . . I would give a good slice of the dignity of Allen Street for some almost devil-may-care enthusiasm and hot-headed fanaticism of Paul's sort." As Dr. Horne complained of his congregation, so may congregations complain at times of their preachers. My plea is for drama, drama, and more drama in the pulpit! Not hysteria, nor calculated histrionics, nor extravagant gesticulation; but the drama of a soul possessed of the love of God in Christ, intrigued by human possibilities in Christ, convinced of the urgency of Christ—and then letting that love and faith and urgency be freely, spontaneously expressed through the art that is peculiarly his own.

As associate minister of a Canadian church, it was my privilege to listen, Sunday by Sunday, to one of the great preachers of the twentieth century, Dr. F. W. Norwood, formerly of City Temple, London. For naturalness, freedom, spontaneity, and originality in pulpit utterance he has few peers in Christendom. The most striking quality of his preaching, however, is its subtly dramatic appeal, unobtrusive and yet at times almost overwhelming. I have heard him read familiar passages of Scripture with such sensitivity of feeling and inflection that the rest of the service might well have been dispensed with. To listen to Dr. Norwood is to follow him, not only with the mind, but with the emotions. Yet his drama, like all good drama, is a means only; one is conscious of it only in retrospect. One cannot listen to great preaching without experiencing, not only intellectual delight, but a dramatic emotional force, by which the life is cleansed and renewed, and the will directed to higher levels of life.

Preaching dynamics, to some greater degree at least, is within the grasp of all of us. The judicious critic with a kind heart—and there is usually one in every church—may know more about your preaching than you do yourself.

AN AID TO BETTER SPEAKING

Suspensory Ligament of the Diaphragm

Hold It Up for Health and Voice Alike

*by Ralph M. Harper**

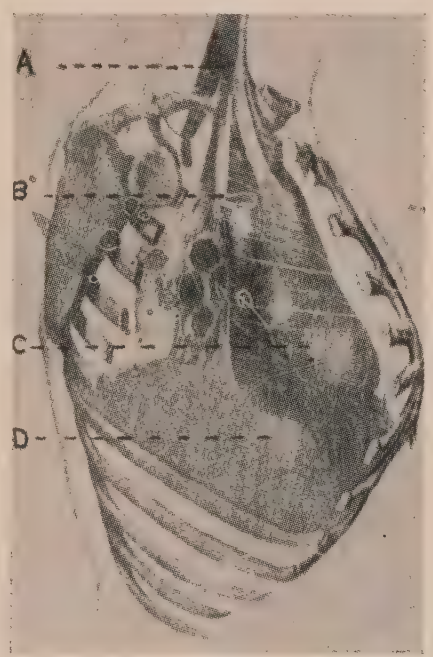
DISCOVERY

"We are not only unpracticed in observing the subjective phenomena of the senses, but we are even extremely practiced in disregarding them, just because a consciousness of their existence would disturb us in the observation of external nature . . . The attention of the observer has generally to be drawn to the phenomena he has to observe, by peculiar aids properly selected, until he knows precisely what to look for; after he has once succeeded, he can throw aside such crutches. Success depends upon a peculiar power of mental abstraction or a PECULIAR MASTERY OVER ATTENTION."

Helmholtz

PHILLIPS BROOKS' voice teacher, Miss Sarah H. Hooker (1834-1924), once told me that at the beginning of her instruction she gave each student a copy of Helmholtz' quotation, "Discovery." Her experience in teaching voice seventy-five years increased her confidence in a method of instruction designed to lead one to observe for himself the correct mechanics of the vocal organs. If he used poor mechanics for years he could hardly be expected to change overnight. Yet he could instantly begin to improve if led to observe a single correct action in any part of the vocal mechanism. Through the counsel of an eminent Boston physician, Henry I. Bowditch (1808-1892), who made the discovery for the relief of pleuritic effusion by aspiration of the pleural cavity, Phillips Brooks learned how to use his voice intelligibly and without strain. While at Trinity Church, Boston, he took daily voice lessons from Miss Hooker for an entire year and the remaining thirteen years of his life continued to receive help. Among his hundred odd letters Miss Hooker gave me, Phillips Brooks more than once acknowledged that the instruction had saved him "from vocal catastrophe."

If the recent research of a group of Harvard Medical School men in "Essentials of Body Mechanics," Goldthwait, Brown Swaim, Kuhns, had been available, the lessons could have been shortened considerably. (This research is the outstanding medical work of our generation in the analysis and the application of the essentials of body mechanics in health and disease.) Its technical terms are not easy to understand, and yet I am not without conviction that more light may yet break forth. While these orthopaedists do not deal directly with the problems of the vocal organs in speech and song, their accurate knowledge opens up an entirely new field of study for a singer or speaker, making it possible for him to observe for himself the action of his own vocal mechanism. In the 300 voice books examined, I have been amazed by their utter lack of consideration of the anatomic structure of the whole body. For instance, not a single one even mentions the suspensory ligament of the diaphragm.



Lateral view of thoracic cavity showing the suspensory ligament, "A" of the diaphragm. This extends downward from the deep portion of the cervical fascia around the heart and is attached to the anterior part of the diaphragm. Any position of the head or of the cervical spine which lowers the cervical fascia, "A," such as a forward held head or an increased cervical lordosis results in a sagged position of the heart, "C," diaphragm, "D," and great vessels, "B." — "Essentials of Body Mechanics"

The ligament's tough band of tissue and muscle is fastened securely all around the lower part of the neck and below, extends down around the heart and connects with the anterior part of the diaphragm, lifting it up. Failure to hold up this ligament inside causes chest cage outside to move up and down with inhalation and exhalation, tragically straining the heart to work overtime and, from a viewpoint of good voice, keeping the breath from being evenly sustained. While caution must be used against hasty generalization, my observation of thirty-nine years in a single parish may prove of interest: I have never known a single person dying from heart attack—this includes each of my three family physicians—whose suspensory ligament did not move habitually and simultaneously with his diaphragm. The movement in the upper chest tells the story.

Three popular fallacies make it almost impossible to observe any action of the suspensory whatever:

FALLACY ONE

Throw back your shoulders.

In meeting this fallacy may I point out that it is not the shoulders but what is between that counts most in voice. The shoulders are undoubtedly important but have no direct relation to the suspensory ligament inside the chest cage.

Front View

A plate from Spalteholz' "Anatomy" showing the continuation of the cervical fascia in the suspensory ligament of the diaphragm.

FALLACY TWO

Stick out your chest

It is true that sticking out your chest

*Author of the "Voice Governor." Rector of St. John's Episcopal Church, Winthrop, Massachusetts, for the past thirty-nine years. Reprints of this article for class or choir may be obtained from "Church Management," ten cents each, twelve for a dollar.

may strain the front part of the suspensory ligament but this contracts the back part. At the same time the lower area around the spine at the small of the back is apt to be arched in instead of being held straight and strong, so that the posterior part of the lower diaphragm is no longer securely held near the small of the back (whenever the tail piece is not securely fastened what sounds violin strings make!). What one expands when he thinks he sticks out his chest may not be the chest at all but the solar plexus. Instead of letting the diaphragm work automatically in the control of breath, the so-called "stuck-out chest" cramps its action by making it impossible for the suspensory ligament to be lifted.

FALLACY THREE

You can't teach an old dog new tricks.

May I hasten to agree, provided one insists on an old-dog assumption for himself. But if an intelligence exhibiting God's indwelling Spirit is housed in him, why limit this temple to an animal level? A simple test of five minutes twice a day may reveal the possibility of a change. More than a year may be required, and yet the experiment may enlist one's interest for life in exercises for a functioning of the more delicate and sensitive organs inside the body.

The exercises may be tried out at the beginning and end of the day, simply to get the feeling of the correct mechanics. Throughout the day, whether standing or sitting, one may slowly begin to observe a contrast between faulty posture and corrected posture.

EXERCISES FOR A WEEK'S EXPERIMENT

1. Lying on back, knees bent, feet flat, all the back flat on floor, particularly the small of the back, abdomen in, chest up, chin in. In this position breathe in and out. At each inhalation lift the chest higher and higher toward the tucked in chin and hold part of the breath in exhalation. It is not the breath that is important but the upward lift of the chest. You may instantly discover a new action of the suspensory ligament. May I be most insistent in a warning that more time may be required.

2. Same position, but this time with palms of hands at back of head, tips of elbows almost touching the floor at right angles to the body, stretch side ribs. Alternately stretch right and left elbows above head. Relax often, not so much to rest as to observe the mechanical action without any strain. Keep your mind on the mechanics of your body.

3. A slightly changed position. While still on back, alternately bend knees toward chest. Continue to press spine

I Faulty Posture — II Corrected Posture

I. Patient of slender type, with backache, showing extremely faulty body mechanics. The habitual faulty posture shows that in the standing position the low back is used at the extreme of extension as must occur when chest and upper part of body is carried so far posterior to hips. With this curve, of necessity comes increased dorsal curve, drooped chest, and prominent lower abdomen. Forward head and increased cervical curve are natural accompaniments of faulty posture. The outwardly flared lower ribs show faulty posture has been present habitually for years.

II. Same patient after education in body mechanics. Full correction not obtainable because of deformities from long-continued faulty use. Clinically, there was complete relief of symptoms. Note that the weight of the upper body is now over or slightly in front of the hips, which, of course, means that the lumbar spine is no longer being used at the position of full extension. The abdomen is flat and the lower rib region, or epigastrium, has much more depth and fullness than in the original posture.—"Essentials of Body Mechanics"

—straight as a ramrod—down against floor. Keep chin in and small of back down. *In this position,* stretch tips of elbows out from chest, retaining part of the breath and forcing it up higher and higher. In spite of any previous poor mechanics, it will now be possible to find out that the suspensory ligament, when lifted up, keeps a bit of breath in the attic of chest. Another discovery of utmost importance can now be made: the movement inside, while inhaling and exhaling, must be made by the diaphragm alone. Only a small part of the anterior area of the diaphragm, lifted up by the suspensory ligament, is held in a constant position. (One set of nerves controls the action of the suspensory ligament, while an entirely different set of nerves at the solar plexus controls the action of the diaphragm.) A constant tension is thereby made possible in the suspensory ligament above while at the same time there may be an alternate tension and relaxation of the diaphragm below.

After trying out these exercises for a week, take left hand off the head and lightly touch the area of the body all around the lower neck and slightly below, the right hand fingers on chest. As the tip of the right elbow is again stretched up and out, you may observe a new activity in the area all around under the neck, indicating — even though at first only vaguely—that the suspensory ligament is taking a new lease on life. It will be a great day when with astonishment you exclaim, "Why I never knew before I had a suspensory ligament!"

POSTSCRIPT

In case you insist you are too old to change, may I presume to recall that at the height of his preaching popularity, Phillips Brooks was not ashamed to learn something new. Neither was Miss Hooker when at the age of eighty-three she went to Dr. Joel E. Goldthwait seeking counsel for herself. Soon she tried it out on me. After forty-two years I can still sing with alacrity what I know to be true,

While the light holds out to burn
The vilest sinner may return.

UNCOMMON PEOPLE

Have you ever sat in a classroom or a meeting where you were dying to say something, but you didn't for fear of making a fool of yourself? That is the way to become common. Whatever progress this world has made in certain fields has been brought about by people who dared to be fools, if necessary, to carry out their own ideas. People called the Wright Brothers fools, as they did Fulton and Edison and all the great inventors. And Christ was called a fool. In fact any uncommon person in history somebody called a fool. But it was the uncommon people who accomplished the most, and by daring to risk their lives and even their security for what they believed, in the end they were the happiest and, paradoxically, the most secure. The interesting thing about real security is that it never depends upon material things at all; it should not be confused with physical comfortableness, for it depends upon a peace of mind which can only come from living adventurously and daring to risk your life for the principles you honestly believe in. From *The Quest for Inner Peace* by William E. Park; The Macmillan Company.

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JOB IS A THING OF BEAUTY

The Longest Poem in the Bible

*by William Forshaw**

JOB is the longest poem in the Bible. It covers thirty-nine chapters. The poem is set in a framework of narrative prose, consisting of a Prologue and an Epilogue. The book is a work of literary art, as is *Paradise Lost* or, *In Memoriam*. There is but slight historical fact in it; it is largely a product of a reverent, soaring imagination, disciplined by religious cultivation. In it is a profound intent of throwing light on an ever-present human problem that seems insoluble—the problem of suffering in its relation to innocence and guilt. The author does not settle this baffling question; but he does help us to face it with calmness and a deepening assurance of the wise and sovereign Providence of God.

As a whole the Book of Job is a thing of beauty; in particular, Chapters 38 to 40, which contain a long speech of the Almighty out of a storm. Into the composition of that sublime speech the author poured all the wealth of his religious and esthetic sense. To perceive the fulness of its beauty and force one should read it in the Moffatt Translation as well as in the King James Version. It is one of the literary masterpieces of Holy Scripture.

A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower of quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.

The Book of Job is also a product of religious genius. As no other, the Hebrew mind pondered with piercing insight, bracing realism, and spiritual enlightenment the aspirations and perplexities of the human soul. Job is pictured as a once prosperous, worshipful, generous chieftain of the desert, an ideal family man, devoted to his wife and seven sons and three daughters. His faith in God, his disinterested service for him, are deliberately tested through crushing calamities, the loss of all his children, and a distressing, loathsome disease in himself. The trial is instigated by the Adversary who asks God: "Does Job serve God for nought?" God gives the Adversary permission to try Job. Not unnaturally, the sequel produces in Job, conscious of his integrity, some hasty judgments, disillusionment with life, and complaints over his misfortunes. In Chapters 38 to 40 is a vision of God, who speaks to him out of a whirlwind: Job is subdued, becomes contrite, and admits the ultimate goodness and justice in life.

That God speaks to Job out of a storm is a touch of genius in the author of the Book. There was a storm in the heart of the afflicted, righteous man. In the storm every word and thought in the speech impress with the force and flash of thunder and lightning. It recalls to us a quotation from Robert Louis Stevenson, who himself suffered long and deeply:

And methought that beauty and terror are only one, not two;
And the world has room for love, and death, and thunder and dew:
Beneficent streams of tears flow at the finger of pain;
And out of the cloud that smites, beneficent rivers of rain.

Let us look for a moment at the priceless poetic gem in the speech of the Almighty. It was a daring leap of the imagination for the author to be a ghost-writer of a speech by God, to impersonate him in a vivid description of acts of creation in the vast universe, to express God's own thoughts of his world: the founding of the earth, the bursting of the sea from the womb of chaos, the path to the home of light, the stores of snow and the arsenals of hail, the course taken by thunderbolts, the birth of hoarfrost, the chains of Orion, the training of meteors and the feathery clouds. As the light of morning gradually steals over it, the earth takes shape like a piece of clay that is being impressed with a seal bearing a wondrous design—all things, the hills, the trees, the fields and cattle, the flowers and birds begin to stand out in clear-cut forms and variegated colors like a vast robe. Skillfully the author blends his sense of beauty with his moral sense as he reflects on the covering of night as it is lifted by the dawn and then shaken to rid it of the vile dust of the wicked who choose the night for their evil deeds. As one reads this part of the speech one wonders whether Shakespeare had it in mind when he wrote one of the great speeches for King Richard II:

know'st thou not
That when the searching eye of Heaven is hid
Behind the globe, and lights the lower world,
Then thieves and robbers range abroad unseen
In murders and in outrage bloody here;
But when from under this terrestrial ball
He fires the proud tops of the eastern pines,
And darts his light through every guilty hole,
Then murders, treasons, and detested sins,
The cloak of night being plucked from off their backs,
Stand bare and naked, trembling at themselves?

The Almighty's speech awakens in the afflicted Job a new and becalming thought of the relations between himself and God. He confesses that before the speech he had thoughtlessly confused the issues, that now he acknowledges that nothing is too hard for God; that before, he had only heard of God by hearsay, but now his eyes have seen him, and he repents in dust and ashes.

At that great moment what were the emotions in Job? What analysis of them will draw him closer to men of today who may have similar experiences of affliction and emotional disturbance? Is there anything in the regular worship of the church that may appropriately be placed alongside the speech of the Almighty as little lights to illume it?

There are three well-known hymns which, had they been in use then, might have ministered to Job had his friends sung them to him, whether or not he would have felt like singing himself. As we sing them we may think of Job.

O worship the king, all glorious above,
O gratefully sing his power and his love.

This hymn kindles our esthetic sense in worship of him "Whose robe is the light, whose canopy space" and whose bountiful care "sweetly distils in the dew and the rain." The poetic jewel in the speech of the Almighty indicates how beauty is infused into the very structure of the earth. To perceive that not only delights the eyes but also enlightens them for a sounder understanding of Providence. Reverently it may be said that God loves beauty and means it to be a pathway to him. He has lavished it on his creation: enclosed

*Minister, Union Congregational Church, La Jolla, California.

in the Carlsbad Caverns and is magnificently open in the Grand Canyon; in a garden and in the open sky above it; in a fleeting blossom and in an evergreen tree; in the changing tints of the sea and of a sunset on it. Endowed by him with artistic gifts, men absorb the beauty around them, and then refashion it in new forms of their own, thereby supplementing the beauty that God provides.

All that is beautiful has a high place in God's plan for the moral and religious development of his children; to make their lives richer and happier. With an eye to beauty in her home a mother quietly makes deep impressions on her children the total value of which she will not live long enough to realize. In a love of beauty a youth finds a strong moral safeguard. We are to worship the Lord in the beauty of holiness. In one of the dramatic episodes of the Reformation, Luther courageously took part in a critical debate at Leipzig, when it was dangerous indeed for a monk to say anything contrary to the dogmas of Rome. As he began his revolutionary address, it was noticed that he carried a nosegay of flowers. It fortified him, gave him poise, and kept God close to him in a testing moment. That was but one phase of his powerful esthetic sense.

Professor Whitehead of Harvard once said that mankind has been afflicted with low-toned moralists. They are harsh in their judgments of human behavior when it does not suit their own moral codes; censorious, unforgiving; drab and cold in their own lives. The friends who tried to comfort Job in his troubles belonged to that classification. They were one more affliction for him. Their counsel deepened his depression. Beauty and Art have a curative ministry in the world. The Church should recognize that more and more and co-operate with them in its mission of redemption and hope. Tennyson was a wise and high moralist when he wrote:

Beauty, Good, and Knowledge are three sisters,
And never can be sundered without tears.

Lead, Kindly Light, Amid the Encircling Gloom.

When Newman wrote that great hymn he was in serious mental and religious conflict. Being the profound student of Scripture that he was, he no doubt at the time felt a kinship with Job in his struggle for faith in God's leading:

O'er moor and fen, o'er crag and torrent, till
The night is gone.

Before God spoke to him out of the storm Job was in moral confusion. Afterwards, he was steadier on his feet and clearer in his mind. He could not at once begin to run, but he could walk, in the right direction, one slow step after another. The way out of a severe trial is usually slow, perhaps hesitant, because the distant scene is veiled, and the chastened heart whispers to itself, "One step enough for me."

Grievous losses, illness, bereavement seem far removed from what is beautiful; they threaten to shatter one's sense of beauty. To these are added a world of calamities and humors of further disorders. Weighed down with cares men may almost lose their interest in the beautiful things of God that remain unscathed and shine forever around them. Out of the storm in which we tremble God may speak and point to them, as he did with Job, inviting us to see him in them. May we respond as Job did.

In a severe trial one may be disposed to retire within oneself completely, shutting out the benign influence of friends. Perhaps too often our friends are like those who tried to comfort Job. Those who think themselves friends of God are not always able to prove themselves friends of man when he is under a strain. No doubt God is more tolerant than man is with people. How we judge friends may be in some respects more exacting, more intent on the minutia of smile, inflection, vocabulary, and the manner of action than how God would judge them. But one in trouble should not shut the door tight against friends, for one of them may have the right word for us, the suitable act, the conquering smile which would make the world again look beautiful to us, and bring God nearer to us. At any rate, Job proved that his trials drew him and God closer together. A new companionship was inspired by the vision of beauty which the Almighty painted for him in the memorable speech out of a whirlwind.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word.

There is good ground for a faith in God. Men do not believe in him without reason. Our belief is not of our own making out of fancy or make-believe, or auto-suggestion; it rests on the Word of God which came out of the insights and experiences of men specially gifted in religious powers; not a few men of one generation, but many of many generations; not one particular type of men, but many types who had acute observation of the inner world of man as well as of the outer world; men with a lofty spirit, tried and tested in the furnace of affliction as was Job; intense patriots, upholding righteousness against oppression and treachery; men who panted after God as a deer for the water-brooks. All of them would be able to sing out of a deep assurance:

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow,
For I will be near thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

The Church guards and interprets the Word of God for the edification of those who worship in spirit and in truth. It constantly reminds them that to the Word of God in cold print is appended the WORD, who became flesh and dwelt among men, who saw his glory, full of grace and truth, and who spoke his own living words of hope and spiritual restoration. The memory of his ministry is ever green for those who honor and love him. They recall his own inspiration from the beauties of nature, as in the Sermon on the Mount, when, warning of the corrosive influence of anxiety, he said: "Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these."

"Will critics still dispute with the Almighty?" So asks God of Job near the end of the overpowering speech out of the storm. Let dispute give place to wonder, criticism to self-examination, and argument to worship.

PLANS FOR RELIGION HEALTH CENTER

Chicago—Representatives of twelve denominations have approved a plan to establish a Christian Center of Religion and Health in the Chicago Medical Center district.

The denominational leaders, who met here, formed into sub-committees to work out the details and prepare a prospectus which will be submitted to a committee of experts for study and guidance.

The experts will include doctors, social workers, ministers, psychiatrists and chaplains.

Under the present program the center would have the following aims:

1. It would help train and orient doctors and nurses in the relationship of religion and health.

2. It would give intensive clinical training for clergymen and seminary graduates who wish to become institutional chaplains.

3. It would aid research in the relationship of religion to health and the science of healing.

4. It would furnish an adequate ministry to 110,000 Protestants in the Medical Center hospitals.

5. It would help medical students develop an understanding of their vocation as a Christian service to God and man.

MOST INFLUENTIAL NEGRO IN DAVIE COUNTY

Robert Massey Has Broad Gospel

*by Ralph A. Felton**

When Robert A. Massey came to Davie County fourteen years ago as the only resident minister, only five Negroes in the county voted. Now seventy per cent of them vote.

A MERCHANT takes an inventory of his stock. A farmer tells you how many cows he had in his dairy fourteen years ago and the size of his present herd. After using hybrid seed he knows how his yield of corn has increased or doubled. Fourteen years ago a Negro minister came to Davie County, North Carolina, and has increased the "yields" in other but no less important ways.

Robert Massey grew up in Waxhaw, North Carolina, finished high school at High Point and college and seminary at Johnson C. Smith University at Charlotte. He has not simply given fourteen years to Davie County but fourteen years of work as a trained minister. His church and his denomination believe in a trained ministry. His Davie County people gave him a year off and paid his salary in 1946-7 while he earned a Masters' degree at McCormick Seminary in Chicago. He lives in his Davie County parish seven days a week and devotes his entire time to the ministry.

*Of Drew Theological Seminary, Madison, New Jersey. This story has been selected from the author's new book, "Go Down, Moses," which contains twenty-one stories of Negro ministers who have rendered distinguished service.

When he came here fourteen years ago only five Negroes in the county voted. Now 70 per cent vote. When he came the leaders of his political party refused to let him register for they had a "white primary." Now both parties often discuss political questions with him for the Negro voters are the balance of power in his county. When some of the politicians offered him money for his help he refused it.

Mr. Massey belongs to the Davie County ministerial association, composed mostly of white pastors who promote many county movements, the latest being to outlaw beer and wine. He thinks the best way to remove racial barriers is to work with white people, not simply discuss "race."

For the past five years his Mocksville church in observing the first week of the New Year as "Spiritual Emphasis Week" has invited five white ministers to speak, one each night. This year his laymen asked if there shouldn't be a little reciprocity. There was, and the white Presbyterian pastor invited Mr. Massey to preach to his white congregation.

This matter of adjusting racial differences by working together for common needs isn't always so simple and easy as it seems. Mr. Massey and his people went in fighting to vote the bonds for the new addition to the colored high school.

A county library for whites comes out of taxes paid by both races. When the library officials offered the Negroes some books, provided they, the Negroes, would provide a building and pay their own librarian, Mr. Massey refused. He thought taxes should be used for library facilities for both groups.

This pattern of the Negroes paying taxes to get facilities for the whites and raising extra money to provide similar facilities for themselves is an accepted procedure. The county high school for whites uses school buses provided entirely by taxes. The Davie County Educational Union, a voluntary organization of Negroes, raised money by subscription to buy the first school bus for Negro pupils.

Mr. Massey has a circuit of three churches which covers about half of Davie County. His church in the open country, Mt. Vernon, has members coming from within a radius of 15 miles. It has a social hall, an educational addition of seven rooms, and a new furnace, all added during Mr. Massey's fourteen years as pastor. The $7,293 this church has spent on new equipment has been raised by the Lord's Acre Plan. Two men each raised a bale of cotton for their church last year. Others gave other crops or animals. The women gave the "Sunday eggs." This church of Negro farmers, which formerly had two front doors, one for the men and one for the women, now raises $1000 a year by its Lord's

(Turn to page 58)

Mr. Massey led the campaign in his county to vote bonds for this consolidated high school for colored youth.

PUBLIC RELATIONS FOR YOUR CHURCH

Beyond the Sacred Page

*by Joan Thatcher**

THE sacred page is not enough. No modern writer can hope to rise above the God-inspired writings of the Scriptures, but no modern church can hope to reach new followers for Christ unless it reaches out around and beyond the sacred page to tell all people the truth and modern relevance of that page.

For outstanding coverage of religious news of all faiths, the *Minneapolis Star* and the *Philadelphia Evening Bulletin* were presented the 1952 merit awards of the National Religious Publicity Council in New York City.

In a survey of the religious news coverage in the *Minneapolis Star* for a twenty-five-day period between March 21 and April 14, the following facts were discovered:

Of a total of 244,288 column inches in these issues, 5448 column inches or 4.0674% were concerned with religion.

Paid advertisements inserted by Minneapolis churches comprised a considerable part of this total.

The survey was taken during Lent, the height of the church year. The vast bulk of the religious news stories were strictly routine announcements. Front page stories were rare indeed, except for an excellent Lenten series, "What My Religion Means to Me," which was carried on the front page almost consistently. News coverage was almost completely restricted to local news, with the exceptions of twenty articles or pictures from the wire services. In addition to four "The Week in Religion" columns (which appear on the Saturday night church page) and three selections in *This Week* (the magazine section of the Sunday *Tribune*), a grand total of six stories were deemed important enough to rate by-line coverage.

This—in a paper given national recognition for religious news coverage!

Such is the situation confronting church news in modern newspapers. By general agreement, newspapers are considered as the most important medium for churches in public relations. But, they are far from being the only medium available.

Located in the church itself are bulletin boards and posters, the Sunday bulletins, announcements from the pulpit, showcases and exhibits, lights, chimes, and ushers.

The church has direct control over such things as letters, postcards, telegrams, invitations, telephone calls, the parish paper, personal visits, contests, inserts, buttons, fliers, calendars, blotters, and even cartoons. Furthermore, the church can request publicity in the newspapers and magazines, radio and television programs, books and pamphlets, motion picture trailers, filmstrips, and slides, billboards and window displays, public bulletin boards, and in paid advertising columns.

Six reasons exist for poor public relations program in the churches of today. First and foremost, the ministers don't know what news is. They expect two stories and pictures of the book reviewer for the monthly luncheon of the Ladies' Guild and act surprised when the reporter expresses interest at the new $75,000 educational unit dedicated the day before the luncheon. When they do trip over some news, ministers don't know what to do with it. The effective handling of church publicity is one course that the seminaries have ignored too long.

Another basic reason why stories get spiked is that churches don't make news—they just want publicity. The Christian church does not declare its stand on money and economics, science and religion, community action, or any of the other very real problems that face the world today.

Most ministers never consider the publicity problem from the editor's side of the desk. They don't realize the factors that must concern him. If he is to retain his editor's chair he must consider his readership, advertising interests, fair play, libel, and the idiosyncrasies of the owner and publisher. Ministers must not expect to rush into the editor's pulpit with copy in their hands and editing instructions on their lips.

Ministers don't create a new approach to make routine announcements news. Thomas Moore of Forest Lawn tells the story of a green publicity chairman in California who was asked to get a story to publicize a church potluck supper. There seemed to be no new angle that would transform it from an insignificant paragraph to a feature story. An enterprising reporter learned, after exhaustive questioning, that one woman was bringing an Iowa corn pudding. Two out of every three Californians have some connection with Iowa. Result—the recipe, the cook's picture, and a feature story on the woman's page! The story included the vital statistics on the supper, which was served to a full house.

Finally, most ministers get no professional guidance on developing and improving the public relations program for their churches. It may not be wise to turn the directing of the program over to a professional (unless that person has an unusual interest in the church) because he or she might not have the viewpoint of the church. However, professional guidance seems essential for an effective public relations program.

Before suggesting solutions to this dilemma, suppose we define a few vital terms. Both an art and a science, public relations is the over-all strategy of any publicity campaign. It includes maintaining the good will of the general public. Publicity is the actual operation of the public relations plan.

All news is publicity. Sometimes this publicity is helpful, sometimes it is harmful. When publicity is mere propaganda, it ceases to be news. News also needs definition. The latest Webster's says it is "recent intelligence." It may also be considered as representing North, East, West, and South. According to the classic definition, it is not news when a dog bites a man (unless that man is President); but it is always news when a man bites a dog.

Why Churches Need Public Relations

Two thousand years ago Jesus Christ said, "Go therefore into all the world and preach the Good News to the whole creation." Two hundred years ago a

(Turn to page 54)

*Miss Thatcher, who has had experience as news writer and Christian youth leader, lives in Minneapolis. She has been employed by the Board of Education and Publication of the American Baptist Convention.

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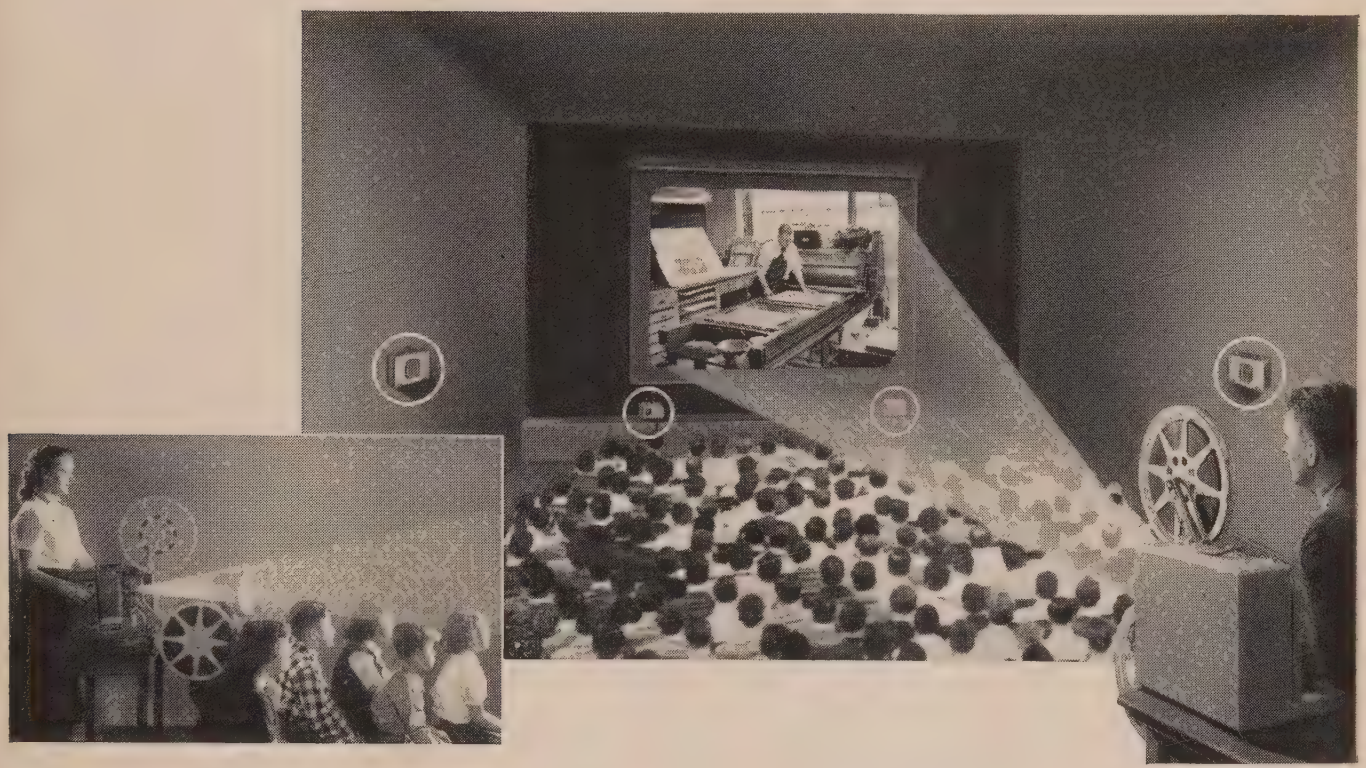

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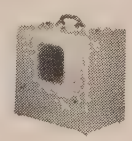

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PRAYER CHANGES LIVES

The Practice of Prayer

The Second in a Series

*by Albert D. Belden**

THE greatest need of most of us regarding prayer is not the clearing up of its logical problems, but its efficient practice. Undoubtedly it is just here that our failure is greatest. We leave this fundamental instinct of the soul to operate in a too fitful and spasmodic manner. This divine impulse we permit to wander in and out of our consciousness with the changefulness of changing circumstance. Hosts of men and women in full control of their powers fail utterly to grip and use and develop and explore this supreme instinctive movement of the human spirit. Other instincts such as the two I have mentioned — speech and music — we develop and study and map out and systematize. We discover the laws of their operation and we bring them to the position of "fine arts." Why should not prayer also be thus lifted out of its primitive condition into a great art of life? For certainly the great high-road to knowledge about prayer is to be found in praying.

Did not Jesus say, "Whoso willeth to do the Will of God shall know of the doctrine"? Is it not true that the folk who are most oppressed by the "problems" of prayer are the people who have least "praying" experience?

"Pray," says Jeremy Taylor, "and you shall pray oftener." Exactly. It is our failure to put God to the test that maintains our impression that God is not there to be tested. Yet it is safe to assert that most of us have had answers to instinctive petitions. Look into your own experience and notice how more than once the most desperate situations have been relieved. How wonderfully you have been brought through the most difficult trials and perplexities and how little you have realized the close connection between those desperate unreasoned appeals to God and the gradual, or sometimes sudden, resolution of your difficulty. If this has happened only once or twice in response to appeals that were very selfish and God-honoring in only the minutest degree, what might not happen if you set yourself really to seek God's face and to seek him for himself and with all your heart set purely upon his will?

The facts about prayer constitute a sharp and clear call for experiment on the part of us all. *Solvitur ambulando* has been a favorite method of human progress in all realms, a method forced upon men by the practical emergencies of life.

If it is a fact that I must pray, and shall pray when "cornered" by circumstances, then the better I pray the better for me—let me master the practice while there is leisure and time, remembering that here as elsewhere only practice makes perfect.

After all, what incredible folly to ignore the possibility of adding God to one's resources! If it be true that he "waits to be gracious" then is it not sheer insanity to make no "trial of his love"?

Consider how patiently men will search for gold; what years of research and sacrifice of health they will endure for science; what devotion they will show to art! But to know God! They do not realize that attention is the one thing needed to develop the inwardness of reality. Attend to botany, the flowers reveal a thousand realities of beauty to which the inattentive eye is blind. Attend to music and the soul discovers a whole world of cadence and harmony to which before it was quite deaf. Look across the sea with the eyes of a sailor trained in a hundred voyages and it is crowded with realities to which the landsman's vision gives him no clue. Similarly if we are to know God—the Supreme Reality—we must give to him energetic attention, patient and prolonged consideration.

If then we are agreed upon the vital necessity and urgent wisdom of the practice of prayer we are ready to apply our regulative principle, the searching test, namely the Idea of God that we possess. That practice of prayer must be followed which best accords with our highest thought of God. The thought of God which is highest in the consciousness of our time, and of all time, is the thought inspired by Jesus which may be summed up in three supreme characteristics. God is personal, God is love, God is holy. These three revealed facts about God teach us the best way of prayer.

1. *God is Personal.* Jesus taught us that God thinks and feels and wills and is therefore to be thought of as possessing just the same simple reality over against ourselves as a personal human friend possesses. "He that hath seen me—hath seen the Father."

Now I cannot help feeling and saying that for me at least, this logically involves a rejection of all ritual that is elaborate and artificial. A degree of ritual is perhaps unavoidable so long as we dwell in the flesh and amongst material things, but a strong conviction of God as personal is so fundamental to Christian prayer that the greatest care must be exercised to prevent material symbols from absorbing the attention that they are designed only to mediate. The complicated detail of ritual characterizing certain religious faiths and some Christian communions may easily cloud that sense of God's immediacy which is so vital to a personal relationship. One would not think of deliberately turning from the opportunity of a "face to face" talk with a friend, to speak to him over the telephone wire. Yet many Christians ignore the possibility of a more spiritual communion with God than some forms of accentuated ritual allow.

Someone has defined ritual as simply "the best way of doing things in a public act of worship." If churches would be loyal to that definition and strictly use ritual simply as a means and not as an end, and would check the tendency to an archaeological interest in it for its own sake, the result would be such an honoring of the personal relation of the soul to God as would immensely deepen and quicken communion.

There may be something repulsive and unnecessarily harsh in the bare square whitewashed Bethel of Non-Conformity, but the fact cannot be gainsaid that men and women have there beheld the face of God just as clearly as others who have sought the aid of incense, crucifix, and altar, and

*Of London, England.

in doing so they have achieved a great spiritual triumph for the human soul.

Is it not the simplest and most direct meeting of man and God that is the most awe-inspiring and the most beautiful?

In our practice of prayer then, let our first conviction be that we come unto the "living God." He is personal and can make his own impression and he tolerates no mediator but his own express image, his *alter ego*, his incarnate self, his very self fitted to the capacity of the human soul, except by whom "no man cometh unto the Father."

2. *God is Love.* According to the teaching of Jesus, this fact should breathe a mighty confidence into the praying soul. "If you being evil know how to give . . . how shall not your heavenly Father give . . ." The "faith" that Jesus ever demands of the praying Christian is easy if God's love is believed. It is a totally wrong and fatal idea for one who would really pray to think of God as reluctant or unwilling to bless. Yet it is to be feared that this is an all too common notion. Such a conception must dry up the fountains of petition and rob prayer of its heart of faith. God is more willing to bless than we to ask, and we shall never come to him unexpectantly if we remember his love. "If he gave . . . his Son . . . how shall he not freely give us all things?"

Then further, between friends who love, speech never languishes, even the silences are golden with eloquence. Prayer is "without ceasing" between hearts attuned in love, and so the constancy of the practice of prayer is also assured. No man realizing God's love will begrudge time for prayer or let "business" or "pleasure" take precedence of his sacred tryst with love.

He will not fail in paying attention to the ever present Divine Companion —the "love of Christ will hem him in from straying" just as surely as it did the apostles.

But beside confidence and constancy, the realized love of God gives a perfect freedom, and who does not know the essential value of a free spirit in prayer? "Restore unto me the joy of thy salvation and uphold me with a free spirit" cries the Psalmist, and this is just what Christ's revelation of God accomplishes for the soul that believes him.

Don't worry about the suitability of your words or language or requests, just pour out your soul with the freedom that is the privilege of the beloved. Lay your heart bare for God to sift and judge. Prayer at its best is living with mind and heart utterly open to God.

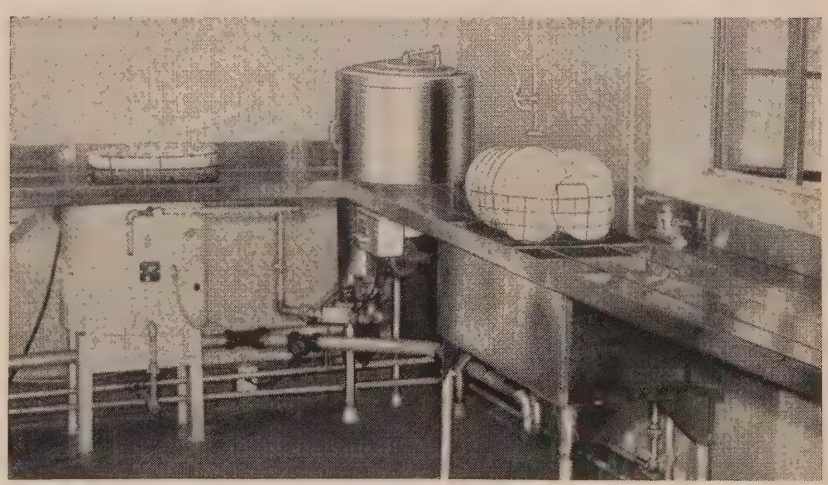
A maid-servant once came to a bishop of London to ask his advice. Her great difficulty was that she could not find words to form a prayer. She did not know what to say. With truly Christian simplicity the bishop advised her to make her difficulty the burden of her prayer. "Tell God about it" was his advice. It is a sound recommendation. If we took our difficulties to him, appealing from the clouds that are about his throne to him who sitteth above the clouds, they would trouble us far less.

May we pray for this or that, we continually ask? "Where the spirit of the Lord is, there is liberty" is the Apostolic reply. As Professor Bowne has said: "To pray about everything, in submission to God's will, would be both more human and more Christian than a scrupulous limitation of our prayer to what we might think permissible subjects of petition."

"Perfect love casteth out fear" — the fear that is craven and nervous, the fear that hath torment, but the fear that is reverence, love perfectly preserves. So be not in bondage to any one posture in prayer, or to use either of "written" or "free" prayers, but seek those circumstances of prayer which help your soul the most. Love

(Turn to page 31)

JACKSON *Dishwashers cut clean-up time from hours to minutes . . .*



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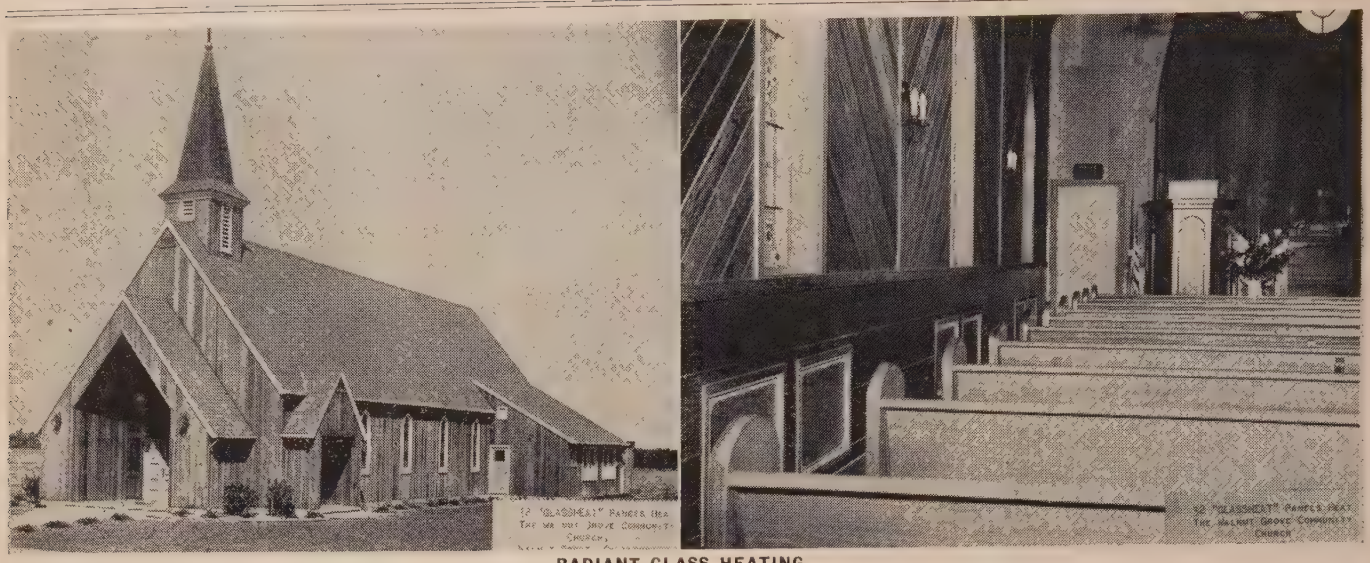

RADIANT GLASS HEATING
Left: The Walnut Grove Community Church, Walnut Grove, California.
Right: Interior view showing glass heating panels at the left.

Simplicity in Church Heating

THE new Walnut Grove Community Church, of Walnut Grove, California, is one of the first churches in America to install a radiant glass heating system. Thirty-two of these glass panel units have been placed in the walls of the church. This unique heating system was chosen for many reasons, among them no maintenance costs, no dust, no soot and economy of operation.

Radiant glass heating is new to the United States, but it has been in use for many years in France, where it originated. In fact, the famous Maginot Line was heated with radiant glass. Recently, Continental Radiant Glass Heating Corporation, here in America, has put on the market an improved type of panel which is finding a ready market in churches and similar type buildings.

The principle of the system is a tempered glass panel that has been sprayed with molten aluminum. The glass is mounted in an aluminum reflector pan which catches the heat that would normally go out through the wall and sends it back into the room (cutting heat loss). The reflector is enclosed in a metal "dishpan" for support purposes and the entire unit is installed in the walls, flush with the interior. The heat is furnished by infra-red rays.

Characteristics that make this new system desirable for churches are numerous, among them are:

Cleanliness: There is no smoke or dust, no steam or ashes. This in itself saves many man-hours in dusting, cleaning, taking out ashes, etc.

Safe: It is fire safe. There are no glowing wires or motors. No fuses. A fall or quick contact against the panel will not blister or sear because of the low conductivity of the glass. The glass is extra strong and withstands blows of force.

Speed in installation: Any electrician can install the units for you. Wiring, panels and thermostat controls can be put in easily in a minimum of time.

Little maintenance: Since there are no moving parts, there is nothing to burn or wear out.

Space saver: No pipes, no radiators, no furnaces, oil tanks or coal bins are needed. It provides an ideal solution to heating basement Sunday school rooms and similar problem spots.

Economical: This is what interests us. It costs much less to install than the more conventional types of heating systems. It saves on fuel because it has a heat loss of only five per cent as contrasted with fifty per cent in other types of heating. An example of this is shown by the results of an experiment conducted in Canada's cold Laurentian Mountains.

An eight-room cottage equipped with radiant glass heating was comfortably heated for a month for $29.60. Next door, a similar house of the same size and constructed by the same builder, using an oil-fired hot water system cost $53.20! This new system bears looking into.

EVEN GOD NEEDS TIME

Let us learn to give God time. God needs time with us. If we only give Him time—that is, time in the daily fellowship with Himself, for Him to exercise the full influence of His presence on us, and time, day by day, in the course of our being kept waiting, for faith to prove its reality and to fill our whole being—He Himself will lead us from faith to vision; we shall see the glory of God. Let no delay shake our faith. Of faith it holds good: first the blade, then the ear, then the full corn in the ear. Each believing prayer brings a step nearer the final victory. Each believing prayer helps to ripen the fruit and bring us nearer to it; it fills up the measure of prayer and faith known to God alone; it conquers the hindrances in the unseen world; it hastens the end. Child of God! give the Father time. He is long-suffering over you. He wants the blessing to be rich, and full, and sure; give Him time, while you cry day and night.

—Andrew Murray in *The Treasury of Andrew Murray;* Fleming H. Reveil Company.

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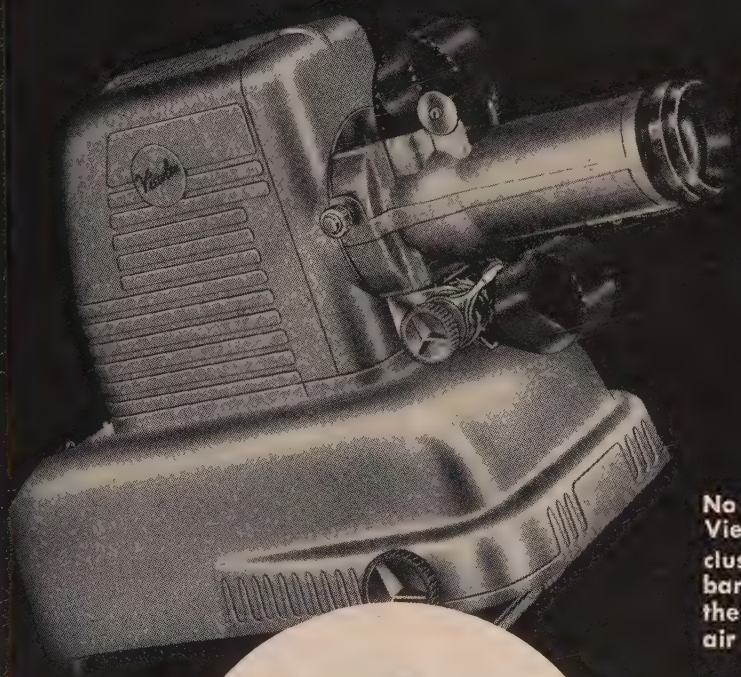

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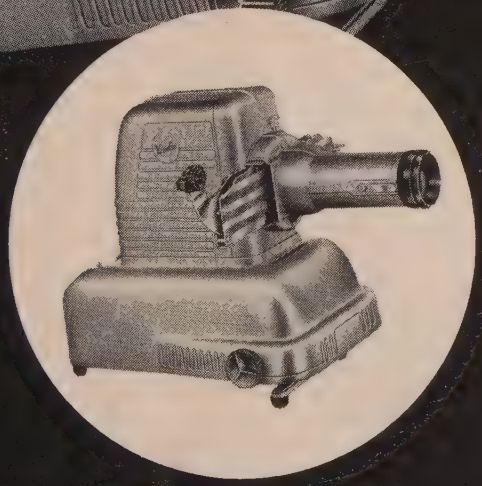

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The King Is Here

A Christmas Sermon

*by Louis H. Evans**

What shall therefore the lord of the vineyard do?—Mark 12:9.

IT will soon be Christmas. Background is necessary for appreciating anything. A jewel is most brilliant in its proper setting and in order to enjoy Christmas, you and I must see it in the setting of the great patience of God. Christmas is the culminating effort of God to win back a sinning world, and it is the conclusion of the greatest love story in history. At Bethlehem that day a King came to be with us. Dig down beneath the foundation of all the debris of happy myth, allegory, parade, tree and tinsel, reindeer and lore, angel and manger, and here is a startling truth, the King has come to earth! "They shall call his name Immanuel, . . . God is with us." For the first time God had walked into human history; the supernatural had come into the natural, and heaven had come down to earth. "The Word was made flesh, and dwelt among us."

God's previous efforts to win the world back to himself are described to us in this great love story of Mark 12:1-9:

A certain man planted a vineyard and set a hedge about it, and digged a place for the winevat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do?

Four times God had invited this world back to himself and four times this world had defied God, broken his commandments and frustrated his plans. The writer of Hebrews describes it for us in the first chapter, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Look back at these "divers manners" in which in time past God spoke to his world. Here is a picture of Eden—the first failure of mankind. Man is walking with God in the garden in the cool of the evening and suddenly, with rebellious heart, he sins and revolts, and you see a family cringing from the sight of God. You see Cain burying his brother Abel in a shallow grave. Murder! Disobedience! This is the answer to God's goodness, and a tryst is broken with God. This is the first failure of mankind to respond to the love of God. Will God now vindicate himself?

The office of sacrifices is instituted, and God gives to humanity this symbolism of a contrite heart by which man may come back to God.

Then came Abraham and Israel. Here is a nation that dwells in tents, but they are the recipients of God's goodness; manna and quail in sufficience are their lot. He leads them by a pillar of fire by night and a cloud by day. No father ever coddled a child with more patience and love than God coddled Israel. And what was this nation's answer? A golden calf, licentiousness, and grumbling. For sacrifices they brought the ring-straked cattle, the oxen that could not plow, and the meal that soured, the bread that mildewed, and the smallest grain.

God must be angry now, but he will try still another way.

He will send unto them the prophets. Jeremiah will weep with them. Isaiah will plead with them. Malachi will whip them. Haggai will tell how the faithless may come back to God. Ezekiel will paint pictures for them. But man will kill the prophets, stone them; they will be hunted, haunted, and hounded in the caves of the earth. The altars will be torn down. For still an-

*Minister, The First Presbyterian Church, Hollywood, California. This sermon appears in Dr. Evans' new book, "The Kingdom Is Ours," published by the Fleming H. Revell Company. It is used here by special permission.

other time God, in divers manners, has tried to win the world, and his love once more has been foiled.

Stop here: "What shall therefore the Lord do?" Shall He strike us now with a hand of iron and crush us like a potter's vessel? Will God wither these little human fists thrust in his face? Is the universe insane? Has God no flash point, no anger? Let us see.

There is a conference in heaven, as recorded in Hebrews 10: Christ is saying to God, "Father, the blood of bulls and goats thou dost not desire. A body thou hast prepared me. Lo, I go to do thy will." I see the portals of heaven open. The armies that have guarded the Son of God step back, the portals close behind him and the hosts are silent. The Prince of Heaven has gone, the right hand at the throne is empty and God's heart is aching. Out of the ivory palaces into a world of woe! Only a great eternal love could make my Saviour go! The star is in the sky at Bethlehem, "For God so loved the world that he gave his only begotten Son." It is Christmas now and God has said, "I will send my well-beloved," and he sent him also last unto them, saying, "They will reverence my son." But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. He came to Bethlehem but there was no room for him in the inn. They scoffed at him in his boyhood town of Nazareth; they gnashed upon him with their teeth; some followed him, to be sure, but he became the object of the most unjust trial in history. They scourged the King's Son, they whipped him, they squeezed his arteries dry on a cross and laid him in a borrowed tomb.

Dear God, what wilt thou do with us now? "What therefore shall the Lord of the vineyard do?"

The answer—God comes to us one Christmas after another in the long-suffering of God! Someone has said there is as much difference between genuine patience and sullen endurance as between the smile of love and the gnashing of teeth. Christmas is God's last plea with the human race. He has sent to us his only begotten Son, there is nothing more that he can do, nothing further is in his plans but repeated presentations of his love, his forgiveness and his program, through his Son, the King of kings; this is the *ne plus ultra* of the heart of God; no other gesture is left!

Still, God, the great Husbandman,

(Turn to page 30)

This year, use

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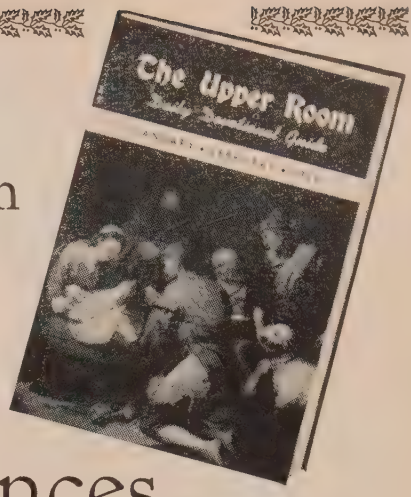

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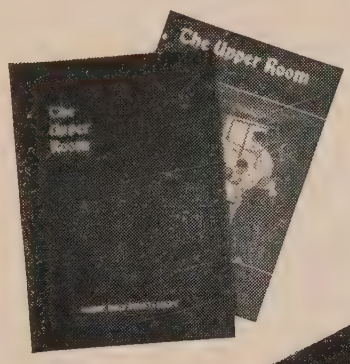

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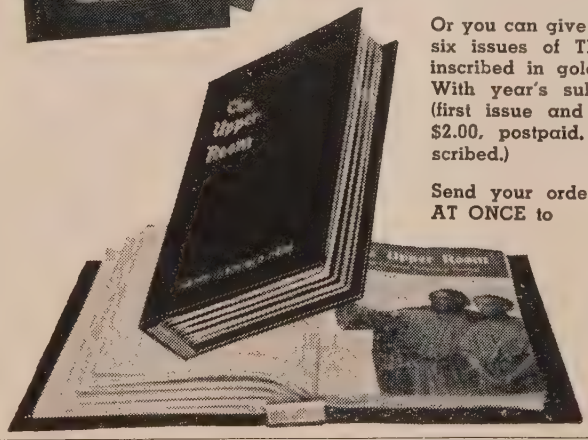

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PUBLICITY WHICH PAYS IN GOLD

The Rich Ministers of Wauseon

*by Frederic Fox**

A YOUNG Marine, home on furlough, was fined $25 for "buzzing" his home in a rented airplane. Some people thought this fine was too severe — the Marine was on his way to Korea and might have been treated with more mercy. The ministers in our town agreed but they also admitted the law had to be upheld. (After all, that was why the Marine was going to Korea in the first place.) But the ministers "went beyond the law" and paid the fine themselves.

It was not hard to raise the money. The ministers in Wauseon, Ohio (population 3,500) are rich. Their "worldly success" is almost embarrassing. In the last three years, they have banked over $2,000 and they are always trying to figure out ways to spend it. Besides helping out the Marine, they have bought a "ceiling projector" for the bed-ridden, films for the public schools, prizes for a church literature contest, flowers and programs for union services, cards for a religious census, and gifts for ministers' babies. They have subsidized the County Ministerial Association, the local Council of Church Women and the Inter-Church youth organization. They have sent an invalid to the Mayo Clinic in Minnesota. They have also made some fat contributions to various charities like the hospital, the American Bible Society, Church World Service, CROP, the March of Dimes and the International Christian University in Japan.

Recently they felt prosperous enough to sponsor a family of four DPs. This meant paying railroad fare, one month's room and board, buying house furnishings and an artificial arm for the DP himself.

One of the ministers' biggest investments was an automobile. They bought a black sedan for two Christian social workers who were hired by the churches to serve among our migrant farm labor. Whenever the car broke down, the ministers waved it into a garage with an easy: "Fix this thing and charge it to our account."

How do these ministers happen to be so grandly rich?

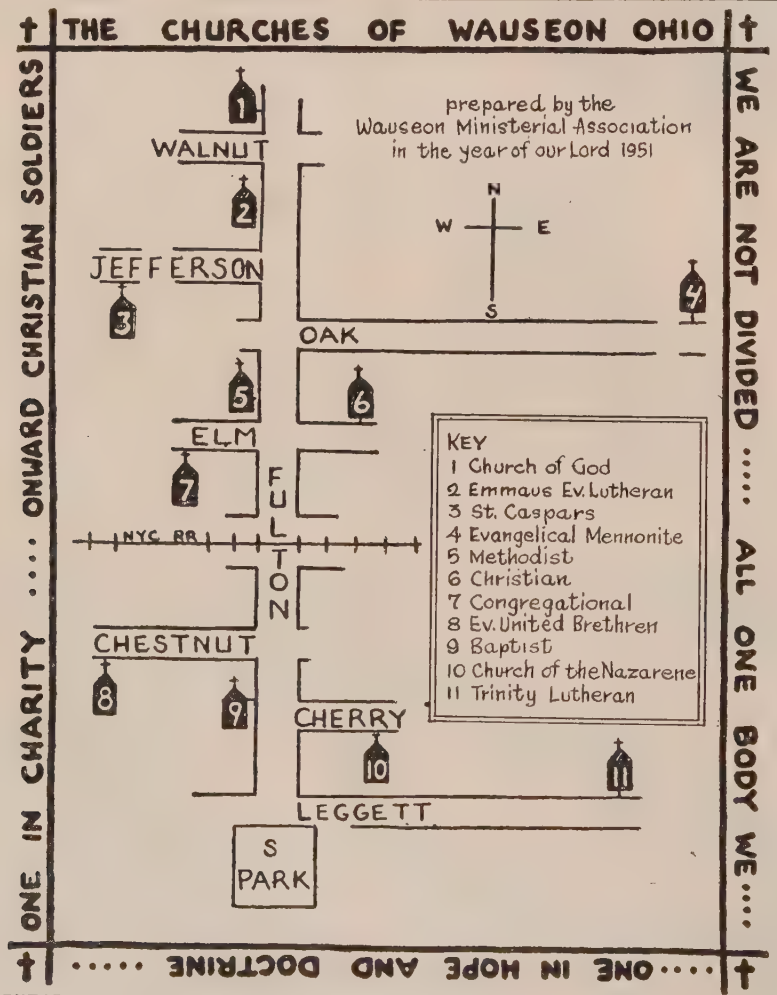
The Golden Goose

The Wauseon Ministerial Association has a neat enterprise involving Editor Fernamberg of the *Fulton County Expositor*. His paper prints a weekly "Church Page" with the usual church announcements—but across the bottom are 30 sponsors. These sponsors are local business and professional men who pay $2 per week (totalling $60 per week) to support the page. The page costs $44 per week and the ministers take the difference: $16 or roughly twenty-five per cent of the gross.

Sponsors are not hard to find. Each minister signs up a few. The sponsor's contract is for six months ($52) and he is billed monthly by the paper. The ministers do not bother with the collections. Their profit comes in by check without any fuss.

That isn't all. Besides being a "golden goose," the page is also a "silver trumpet." In the center is a big open space, eight by fifteen inches, which the ministers fill as they see fit. They can talk about community affairs (like plumping for the school bond issue), national affairs (observing the American holidays with appropriate articles on politics, patriotism and citizenship), world affairs (backing the United Nations in this isolationist area) and church affairs (always interdenominational — often illustrated stories from the Bible).

The column has dealt with personal matters like sex, alcoholism, mental health—and the gratitude of a girl, the grief of a mother, the joy of a new



CENTER SECTION OF THE CHURCH PAGE OF THE "FULTON COUNTY EXPOSITOR." NOTE THE COOPERATING DENOMINATIONS.

*Minister, Congregational Church, Wauseon, Ohio.

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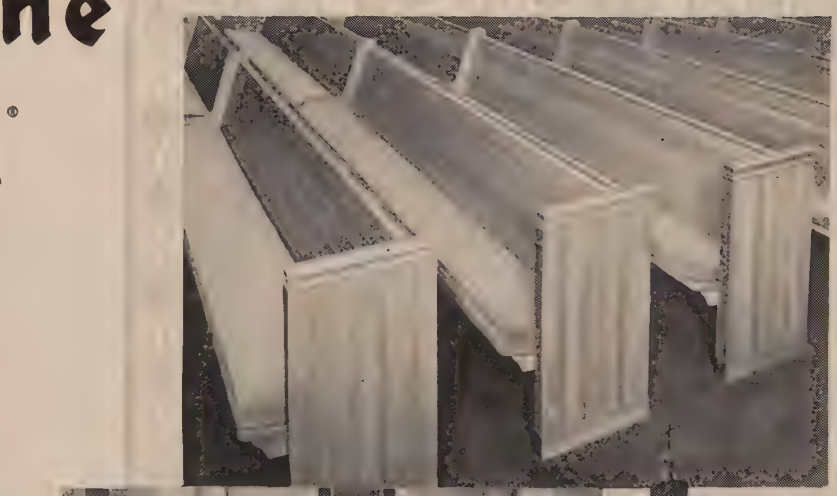

Every day, more Churches realize that old fashioned pew cushioning is not only uncomfortable... but uneconomical and uninviting as well. That's why hundreds of forward-looking Churches like the Floral Heights Methodist Church in Wichita Falls, Texas are switching to Firestone *Foamex* Pew Cushioning. Comfortable, maintenance-free *Foamex* solves every Church seating problem, perfectly.

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These are but a few of the amazing comfort and economy benefits of Firestone *Foamex* Pew Cushioning. So, whether you are building a new Church, replacing units or re-upholstering old ones, be sure to ask your architect or Church seating supplier about *Foamex*. Or write Firestone, Akron, Ohio!

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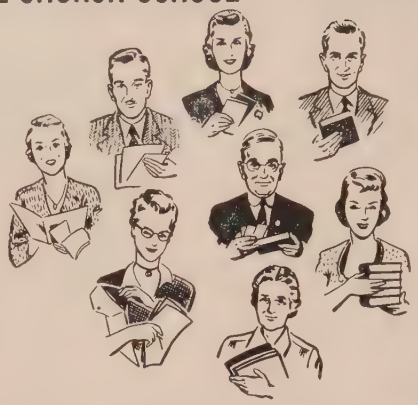

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teachers, aided by their church publishers, bear faithful witness in these times of decision.

Today, as in earlier years, a multitude of devoted teachers labor through the Sunday schools to build a better America and to bring the youth of the land into fellowship with Christ.

The urgency of the task demands the best in equipment. Teachers have found that they *have* the best when using the lesson materials prepared especially for them by their official church publishing house.

Teaching aids issued by the church publisher follow the distinctive witness of the denominational group. They are in full keeping with its program and policy. They satisfy broad aims and meet specific objectives.

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father—all real prayers. The column has published fresh letters of faith and reprints from leading church periodicals.

The ministers take turns filling this center space. The typography is livened up with original art work of pictures from a commercial mat service.

The church column has only one taboo. No local minister or local church can be mentioned by name. The ministers show no favorites. But even this was broken recently when one of the town's most popular ministers was called away to a new church. The week after he left, the column printed an inspiring story of his life—written by a fellow minister.

The integrity of the church page is so securely established that the ministers ran a series of columns showing their differences. Usually the column is a display of unity through unanimity. The editorial "We" take a stand upon which all the ministers agree. But the ministers felt their brotherhood was strong enough to permit a variety of opinion. This was an even greater sign of unity than unanimity. The ministers admitted they weren't all exactly alike but still they were willing to work together, knowing "the body does not consist of one member but of many" (I Corinthians 12:14). The series on differences ran for eleven weeks because there are eleven churches in Wauseon. The faith and history of each church, from the extreme left to the extreme right, were written by its minister. After the series was over, the columns were collected in a booklet and distributed to new residents.

Faith or Cash?

The church page has brought the ministers closer together. Some cynics say that a common bank account seems to be more unifying than a common faith. But there is real friendship among the eleven. They meet once a month; go to picnics together; join in many Union services throughout the year. They make pastoral calls on each other, contribute to each other's building funds and in an emergency last June, one minister even gave another minister a haircut.

In the Spring there is a perennial sign of unity among the eleven. Down in South Park are two telephone poles which support an electric Star of Bethlehem during the Christmas season. These poles used to look awfully bare so the ministers decided to clothe them. They invited the Wauseon Garden Club to do some landscaping — at their expense. The Garden Club planted some bushes, trees and eleven vines to grow together up the poles—symbolizing the True Vine of Christ (John 15).

The people of Wauseon have enjoyed

(Turn to next page)

NEW COLLEGE HAS BEAUTIFUL CAMPUS

The Eastern Baptist Theological Seminary of Overbrook, Pennsylvania, is the sponsor for the new Eastern Baptist College which was recently dedicated on a fifty-three-acre estate at St. Davids, Pennsylvania. The new college is spaciously domiciled in the former million-dollar estate of the late Charles S. Walton, Sr. The main house of the estate, a forty-room Spanish-design house, has been converted into offices and classrooms. Two neighboring residences have been purchased to provide dormitories.

On the campus are three lakes, formal gardens, tennis courts, terraces, balconies, flagstone walks, a watermill and various other landscaping touches. The student body is expected to number about 275. The college will offer the standard A. B. degree and the degree of Bachelor of Science in music.

A distinguished faculty is headed by President Gilbert L. Guffin and Dean Lyle O. Bristol. Courses are offered in ancient languages, fine arts, history, mathematics, modern languages, orientation, philosophy, psychology, sociology and speech. In the music division courses are offered in voice, piano and organ.

Seldom has a newly organized college been so fortunate in being housed in such beautiful buildings and with such pleasant surroundings. Another advantage is its proximity to Philadelphia. The campus is only a thirty-minute train ride from the heart of the city.

AIR VIEW OF EASTERN BAPTIST COLLEGE

Rich Minister From Wauseon

(From page 26)

the ministers' church page for over three years. They like the ecumenicity of it—although, of course, they don't use that word. They simply say: "It's nice to see the ministers working together." A good indication of the popularity of the page is the ease with which sponsors are secured. The ministers have never had a downright refusal but they are careful about handing the $52 "privilege" around. They don't want to burden anyone unduly. But one farmer felt badly about being left out so he sent the ministers $100.

There is no reason why this enterprise cannot be widely copied. There is just one requirement: an enthusiastic ministerial association. If the ministers want such a page, the local papers and citizens will cooperate. (Many papers are already running a church page but on a purely commercial basis with stock filler urging people to go to church in a general, lofty sort of way. And unlike our page, that profit goes out of town.)

We in Wauseon try to show that the church can speak clearly, effectively—and specifically—on all matters of life. And we also try to show that churchmen can act like disciples of One Lord.

They worshipped in a STALL!

There were no pews
—except for a cattle stall.
No organ—but for the coo of doves.
There was no pulpit—only
a rough-hewn crib.
No minister—but
a new-born babe.
No silks or furs arrayed
this humble "flock."
They had come as they were
to the Bethlehem stall
with hearts that sought for God.
And, when they found Him there,
they knelt and worshipped Him.

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A PLAN FOR SECURING DESIRABLE PICTURES

Organize a Community Preview

*by William M. Hunter**

JUDGING from comments made at ministerial gatherings, the rental of religious films is still pretty much of a "pig in a poke" proposition for too many churches. As a result, a good teaching medium suffers unnecessarily.

Few churches can afford to book a film and then return it unused, if a preview screening proves it to be unsuitable or not as represented in the producers' blurbs. Further, many ministers aren't quite sure how they may best publicize a given picture to get the most effective audience possible.

Strangely enough, ratings—no matter how well done—are oddly disappointing. Frequently I find my evaluations of films at stark variance with those of men in the ministry whose judgment I ordinarily respect considerably. Often films which are "panned" prove to be extremely useful, while pictures which are given rave notices are indifferently received by my parishioners.

Take "Christ the King" for instance. What raves! What blurbs! What enthusiastic testimonials! My congregation all but booed it at the conclusion, so "hammy," in their opinions, was the commentary! You never can tell from advance notices! In the final analysis, I have to provide my own evaluations.

Then, too, even the most conscientiously prepared study guides often prove curiously sterile of really useful ideas in a given situation, whereas a preview of a picture suggests to the alert mind countless methods of using the film for its inspirational and instructional values. Sometimes a relatively poor film by one standard is outstanding by another; the good leader can often compensate for the lack a film has by the way he presents the film to his audience.

Obviously then, there has been—and there is—a real need for some opportunity for religious educators, be they clergy or laymen, to preview current religious films which they may some day wish to use in their church situations.

One Christian layman not only pondered this problem, but actually has done something about it. Walter B. Lundman, an employee of the U. S. Trust Company of New York City, a member of the Elim Swedish Methodist Church of Brooklyn, was much concerned.

He appreciated the value of audio-visual aids in his small church school. But his church—and countless others, he learned—just didn't have the money to invest in "pigs in pokes" in the audio-visual field.

Bank clerk Lundman felt there was need of a program which would, as he put it, "acquaint ministers and religious educators with current audio-visual materials."

"Most of us," he pointed out, "want to form our own opinions and work our own adaptations, without relying upon printed 'ballyhoo' gotten out by producers."

Lundman also felt there should be some way of getting films to smaller churches at a cheaper rate. While taking a course in audio-visual aids sponsored by the Brooklyn Sunday School Union, he found many others agreed with him on this point, though few had any ideas how to proceed.

He doesn't recall just when the idea of film community previews came to him, but soon they did. So, full of enthusiasm, he started bombarding producers: Church-Craft, Cathedral, Batista and others—with letters seeking the loan for prints for such previews.

At first things went slowly. He soon discovered the only way he could "latch onto" some prints was to be a dealer. His first words of encouragement came from William Sherman Green, Jr., of United World Films, who offered to loan films, principally J. Arthur Rank products from England, for which United World is a distributor.

Under the United World franchise, a group can buy prints outright, some distributors lease them only, particularly Cathedral, and then charge whatever they wished. It would have cost only $6,000 to buy prints of all the Bible and religious films that United World handled.

The banker approached the Sunday School Union, but funds simply were not available. James Lee Anderson, sheriff of Kings County, and prominent in the Union, suggested that Mr. Lundman set up his own dealership.

Community Preview Is Established

Finally he did just that. He secured some prints from United World and established his first Community Preview at the Elim Methodist Church, four ministers attending. Six months later (the previews were monthly) thirty-four churches were represented at a preview. Lundman named his enterprise appropriately Christian Cinema. His purpose was to provide films as cheaply as possible and "to acquaint ministers and religious educators with current audio-visual materials," particularly sound films, which he considers the most effective medium.

He needed more films, though. He approached Cathedral Films concerning the possibility of a franchise. Cathedral was definitely interested in a dealer who could give personal service in the Brooklyn-Long Island-Westchester area, provided enough churches were interested. A questionnaire went out to 2,000 religious leaders; forty-seven replied they were interested in such a service as Lundman outlined. He has to handle Cathedral Films on a fixed rental basis. All these films are leased and there is a specific royalty on all showings. However, as a dealer, he could preview films for interested groups of church leaders.

Mr. Lundman's primary purpose was and is to make Community Previews a personal Christian stewardship. He got into the dealership only because it was necessary in order to get films. However, through it he is able to effect considerable savings in rentals to small churches on non-leased films, where he can charge as much or as little as he wishes.

At present there are seven churches in Brooklyn, Queens, Nassau County and Manhattan where Community Previews are held. There is an enquiry from a group of churches in Westchester County, New York, for similar previews.

Just how are the previews conducted?

(Turn to page 42)

*Minister, John Hall Memorial Presbyterian Church, New York City.

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The King Is Here

(From page 23)

digs about the vineyard of the nation; he tills the ground. He has given to America a larger income than ever before in history; we have had parental care from the cradle until now; we learn early the art of prayer—if we wish to learn it; we turn our eyes to the sunrise of prosperity; we have the Bible to light our path as a lamp for our feet; we know as much about God as we wish to know; he gives us strength for our labor, the answers for the questions of our souls, the mercy seat to which we may bring our sins, the glory of a long look even past Easter, the forgiveness of every sin, grace enough for any temptation we wanted to overcome. What more could the Owner of the vineyard do? For myself, I cry back to God, "Thou couldst do nothing more!"

What has Christmas to offer us? Amid all the toys, trinkets, and commercialization of the hour let us keep it a spiritual holy day rather than a holiday. A girl gazing into a department store window suddenly heard above her a loud speaker playing "Holy Night, Silent Night." With a grimace she scornfully said, "Imagine dragging religion into Christmas!"

How we need all that which religion can give us in this day! Christ came to give us three things.

First of all, he gives us pardon. How men have wanted this freedom, pardon from their iniquities! The inadequacy of sacrifices had proven itself; the varied specious excuses that men had conjured up had proven to be shallow defense for their misdeeds; conscience was still alive, and Paul greeted Christmas with these words. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself in his death."

Here was a new and living way of man's liberation from his transgressions. If Christmas is all that it should mean to you and to me every heart may cry in the acceptance of this salvation, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

My sin, O the bliss of that glorious thought,
My sin—not in part but the whole—
Is nailed to the cross and I bear it no more,
Praise the Lord, O my soul.†

Christ came also to give us a program. We must bring this world back to God again and place it in the hand of God where it belongs with all its powers, possessions and persons.

We must not satisfy ourselves with being sentimental at Christmas. As James S. Stewart said in one of his works, "There is a type of religion that accepts the consolations of religion without the duties of religion and thus we become sentimental followers of Jesus Christ. Sentimentalism is enjoyment without obligation."‡ So many would like to enjoy Christ without being obligated to him. This is impossible.

But when you and I find the comfort of God, we also find the commission of God to service. The discovery of Jesus Christ as Lord and Saviour is like the wind filling the sails of a boat, it pushes us on and enables us to carry the cargo of the Spirit. It is like the gift of a job to a man who has long been out of work. It is like giving a man a map when he has lost his way and thereafter he walks in that way. It is not merely offering a man a seat, it is giving him a task to do. You and I would fail miserably to appreciate Christmas unless we have brought to Christ the gifts of the gold of our worship, the frankincense of our possessions, and the myrrh of our service.

Finally, Christ came, not only to bring us his pardon and a program, but also to bring us his presence. "They shall call his name Immanuel, which, being interpreted, is, God is with us." Christ said, "Lo, I am with you always, even unto the end of the world." One of the greatest fears of mankind is the fear of being alone, and there is no terror that strikes the heart of a man like the terror of not being able to find God or, having found him, to have lost him.

I remember one clergyman telling the story of how, during his student days, he sold aluminum that he might earn money for his academic pursuits. One day as he was doing a certain town, with his aluminum samples under his arm, he approached a door, his hand trembling from fright. As he tried to ring the doorbell he could scarcely press it. Suddenly the door opened and there stood the biggest woman he had ever seen! In total fright and confusion he stammered, "Ma — Ma — Madam, you don't want any aluminum, do you?" She said, "Certainly not. I cannot be bothered," and slammed the door. He went away frightened, conquered, beaten for the day. In his hotel room that evening, he said to the veteran salesman with whom he was canvassing the town, "I can't go through with this." The salesman smiled and said, "I know what is the trouble with you. Tomorrow I will do the other side of the street and just before you ring a doorbell, look over

†Christian Service Songs.

‡A Man in Christ.

at me and I will salute you this way, and you will know that I am with you." The next day the student went to another door and his knees began to tremble; then, remembering the admonition of his friend, he looked across the way and there he was. He waved to his friend and suddenly a new confidence came over him; he was not alone! He rang the bell and the door opened and there stood the smallest woman he had ever seen! "Madam, I know you would like to look at some aluminum, wouldn't you?" "Certainly," she said. He stepped in. It was a great day. That evening at the hotel, the veteran salesman said to him, "You know, son, the only thing you needed was the power of a presence—to know that you were not alone." How you and I need that!

Frightened hearts we are, in a confused world. Then call his name Jesus, Immanuel, God is with us. You want that, my friends, and so do I. There in the foxholes you can have it, there in the cockpit of a plane, in the hold of a ship; there in the office, in the busy mart, amid the duties of your home, by the clicking typewriter, by the hospital bed, in the valleys of the shadow. When you are all alone and forsaken he can people your heart with a crowd; in the lonely places you can feel the majesty of his presence. At the operating table, in the kitchen, by the crib, and at the governor's desk with its polished power, there he is or may be. Let your heart cry to him, "O come to us, abide with us, Our Lord Immanuel," and he will come with healing in his wings and you can walk with him forever—and what a walk it will be! That is Christmas, too—the utter fearlessness of a Presence—the King is here!

Practice of Prayer

(From page 19)

will show the way and will never lapse from good taste.

3. *God is Holy.* The emphasis of Jesus upon righteousness is all too frequently overlooked in prayer. He, the gentlest of prophets, has unveiled for us more vividly than any other, the spotless whiteness of God's attire. Therefore he demands "truth in the inward parts." It is of little use our praying unless we are first reconciled to our brother. The praying soul must be without hate and free of every impure desire. He must be utterly in earnest and really want that for which he pleads. The deeds we do, the life we lead, are part of our praying, for they affect the prevailing efficacy of our prayers. It is the pure in heart that see God. Thus in Christian prayer utter freedom is combined with perfect reverence. Thus, moreover, does the prayer of word tend to become the prayer of work and an exquisite balance and proportion is obtained between the inner and the outer life.

Finally the realization of God's holiness will serve to assure us of the justice and wisdom and goodness behind his refusal of our requests, and so the sting of unanswered petition is extracted or at least blunted. The intensity of God's love, which, crudely apprehended, might betray us into a lazy dependence on his provision, is seen to be balanced and filled out by his most marvelous strength and we realize that love has its sterner side which for love's sake must be satisfied. So we are led unto the supreme prayer and kneel with our Saviour in Gethsemane crying, "Nevertheless not my will but thine be done."

If we will quietly meditate upon this application of Christ's revelation of God to the practice of praying, we shall find that there is really no problem besetting the subject which is not met by accepting Jesus as the truth about God. If we practice prayer as he demands, we cannot fail to know him whom to know is life eternal, with personal knowledge.

On one occasion Rev. Mark Guy Pearse, a popular English preacher, was in the middle of his sermon, when a late comer arrived, and wended his way from the door to a seat near the pulpit. Mr. Pearse, as was his usual custom, paused for a considerable time, and gave the late comer a very fierce look. He happened to be an ostler. He did not like to be treated that way. So he shouted out: "If you 'ad as many 'osses to clean as I 'ave, you wouldn't be 'ere at all, so there!"

Let the Church Be the Church

A Series of Brief Sermonettes Suitable for Publication In Your Church Bulletin

by William H. Leach

VII
THE CHURCH IN THE HOUSE

Likewise, greet the church that is in their house.—Romans 16:5.

A church in a house is an intriguing title. In our modern day with ambitious churches planning larger and larger buildings it requires some stretch of imagination to think of the little groups, in the first century, meeting in the homes of its members. This particular church met in the home of Priscilla and Aquila. In the letter of Paul to Philemon we learn that a church also met in the home of that noble Christian.

It is interesting to note that several things that churches today boast were unknown to that early church. They lacked buildings and they lacked professional staffs; yet they seemed to get along pretty well. On the other hand, they did have some things which our modern churches might covet.

If they met in a house the group must have been small enough so they knew one another. Fellowship naturally sprang from such groups. The wealthier members who had large homes invited the others to meet with them. Then, in the letter to Romans one easily appreciates that Christianity was a family affair. In this instance the name of wife takes precedence. This is not always true in the New Testament references to this couple so prominent in the letters of Paul but the order is given often enough to show that there was equality between husband and wife in the early community.

The observance of the supper of the Lord must have been an interesting service in these groups. There was no heavy, stately altar; instead the family table. Many meetings centered around a meal. At the proper time one selected for that purpose rose, and with cup in hand began the words of commemoration. The supper room became the upper room.

In a very true sense the church is in the home of every Christian. There is a church which is in your house.

A Prayer

Father, help us as we seek to bring the spirit of Jesus Christ into our several homes. We fail the formal acknowledgement of thy presence but let our speech and bearing be such as would become the church of Christ. Hallow every home, large or small, in which live those dedicated to his purpose. Amen.

VIII
THE INFORMED CHURCH

As I teach everywhere in every church.—I Corinthians 4:17.

Education was a method of indoctrination from the first days of the Christian church. Saint Paul believed in teaching. He taught in the churches and he taught in the homes. "I taught you publicly from house to house," he told the elders of Ephesus. That is a good example of the importance he placed upon doctrinal soundness.

Sound teaching is essential in the ministry of the modern church. We have introduced many new ideas in our courses of religious education but under the very eaves of the church, children and adults are ignorant regarding the Bible and the things it teaches. Sermons, oftentimes, are based on moral precepts and interesting observations rather than on the great teachings of the church. Under such a background, emotion has taken the place of reason.

The recovery of sound Christian in-

(Turn to page 34)

NEW CHURCHES QUICKLY AND ECONOMICALLY

For the church that wants to expand its home mission program and set up worship centers or chapels in strategic locations, a new use for an old material is a helpful solution. The small chapel demands a building material that can be quickly erected and yet be economically feasible. Steel panels, which are self framing, are enjoying a new popularity.

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The ease with which these panels may be assembled cuts labor costs effectively. In fact the chapel on this page was erected by the parishioners themselves, so simple was the mode of construction.

Chapels such as these can bring provision for religious worship to several sections of a city at a saving over the cost of one large church edifice, whose services are by geographic necessity limited to the area contiguous to the building.

The illustration below shows the Seamen's Chapel in Port Richmond Yards, Philadelphia. It is constructed of Armco Steelox (self framing steel panels). The structure is twenty-four feet wide, sixty feet long, with a twelve-foot ceiling. The interior walls are knotty pine panels. Floors are concrete, covered with asbestos tile.

LEFT: SEAMAN'S CHAPEL, PORT RICHMOND YARDS, PHILADELPHIA, PENNSYLVANIA.
RIGHT: SCENE AT THE DEDICATION SHOWING KNOTTY PINE PANELING.

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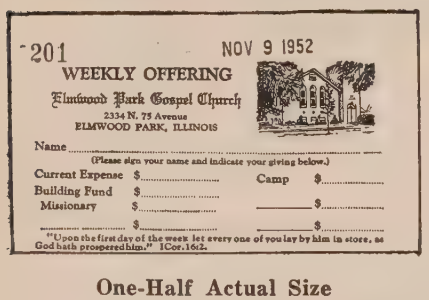
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Let the Church Be the Church

(From page 32)

formation lies in the following things: more emphasis on the teaching ministry with expository sermons; better use of the church school hours; use of extended time for supplementary class work, particularly Sunday evenings and week nights if such time is available; and weekday religious training. It may be questioned whether any one of these methods would be sufficient in itself.

The Christian teacher assumes that every person is a child of God. He assumes that he has potentialities for Christian living. The desire for the higher life is innate. But the accomplishment of that life depends upon the proper instruction on the Christian philosophy of life.

"Understandeth thou what thou readest?" asked Philip of the Ethiopian.

"How can I," he replied, "except some man should guide me?"

A Prayer

Help us, Almighty and Everlasting Father, as we undertake our task of instruction. May we be conscious that lives are made by thought. Help us that we shall deal honestly with those who listen to our words. May we rightly divide the words of truth. Amen.

IX

A DISCIPLINED CHURCH

This is a good saying. If a man desireth the office of bishop, he desireth a good work.—I Timothy 3:1.

Make no mistake about this—Saint Paul wanted a disciplined church. He expected great things of the church and he expected a great deal from those who made up the various local societies. His emphasis on discipline is found in many of his letters but, in particular, in the letters to the young men he trained for leadership. The letters to Timothy and Titus deal with the practical affairs of church administration. They would make splendid study material for any group of church officers.

He found that it was an honorable thing to aspire to other church offices. But each one brought the responsibility for leadership which could not be avoided. The tasks were to be taken seriously. The life of the individual leader must measure up to the responsibilities he had assumed.

A bishop must be blameless, the husband of but one wife, vigilant, sober, given to hospitality, qualities to teach, not given to wine, one who does not use violence, not greedy, patient, and one who has shown by experience that he can well control his own house. He must be a man of good reputation.

Similar qualities are expected for the deacons of the church. It is interesting to note that the apostle takes into account the quality of the deacons' wives. Their wives must be grave, not slanderers, sober, faithful in all things.

Yet, in his instruction to Timothy the apostle does not encourage him to rule the church with force but rather by persuasion. "Rebuke not an elder, but entreat him as a father; and the young men as brethren. The elder women as mother; the younger as sisters with all purity."

I see no evidence here that Saint Paul has commanded the so-called church boss; rather, he is encouraging the type of leadership which makes friends and influences people. He is more wise in his concept of executive procedures than some ministers we have witnessed. It is easy to stand before a congregation declaring, "Thou shalt not do this," but it is quite another thing to lead that same congregation, with its faults and limitations, into the ways of righteousness and peace.

A Prayer

Father, may we see the church as a trust which has been given us because of our love of thee. May we make as our objective in the training for leadership in our church the winning of men and women to the service of Christ. Keep us from the scolding practice; keep us from the dictator complete. Give us, rather, the qualities of leadership which impart to others our own zest for the kingdom. Amen.

X

THE SINGING CHURCH

In the midst of the church will I sing praises unto thee.—Hebrews 2:12.

"Very well, then, my brothers; when you meet together, each contributes something—a song of praise, a lesson, a revelation, a 'tongue,' and interpretation." This is the translation of James Moffatt for I Corinthians 14:26. The singing of praise must have had a large place in the services of worship of that early church.

Unfortunately there remain but few fragments of the hymns used by these early Christians. It is generally agreed that while some of the hymns may have been from the Psalms, the phrase "Song of Praise" definitely referred to a new Christian song. According to Pliny, in his letter to Trajan (circa A.D. 112), it was a Christian practice in the province of Bithynia to "sing to Christ as a divinity." Much of this singing was in antiphonal form.

Various passages from Revelation, Colossians, Ephesians, Timothy, and Philippians have been indicated as being "song material." The *Sanctus* appears at an early period in the worship of the church. In the third century there was a reaction against these songs of praise but they never disappeared. The singing of praise may be said to have a consistent part of the worship of the Christian Church throughout its entire history.

Song is one of the fascinating fea-

tures of worship whether it is the slow metered singing of the Psalms, the plaintive melody of the Negro spirituals, the quickened beat of the evangelistic gospel songs, or the majestic intonation of the great hymns of the faith, the Christian church has been a singing church.

Before many generations from the time our text was written Christian songs of praise strengthened martyrs as they awaited death; then on through history they encouraged soldiers of the faith, cheered those who were weak and inspired the strong. As civilization developed they became the basis for the great oratories of the faith. Three things we must have in our Christian worship — instruction, song and prayer.

A Prayer

Almighty God, bless the song makers and the song singers. We are glad for the beauty of harmony and the poetry of words which have helped in our quest for faith. We ask that thy Church shall continue to be a sanctuary of beauty and a sacristy of song. Amen.

XI
CHRIST LOVES THE CHURCH

Christ also loved the church and gave himself for it.—Ephesians 2:25.

Those of us who have spent years of Christian work in the church sometimes wonder if Christ can still love the church. Many can tell fact stories of disloyalty, inefficiency, poor doctrine, narrow vision, immoral leadership, petty controversies and faulty stewardship. One man, oppressed by the lack of Christian spirit in the church cried out, "Christ may have founded the church but I wonder why he now lets us exist." It is, indeed, easy to indict the church as an organization. Yet age after age it continues. The gospel is preached. Men are converted. The kingdom grows.

There are times when it would seem that the church must have dissipated its spiritual power. Yet, when we look for its demise it acquires a new power and rejuvenation comes. This is one of the best evidences that it is a divine institution.

Of course, we are assuming that Jesus has, today, the same love for the church that was evident when Saint Paul wrote his letter to the church at Ephesus. I think that this is a fair assumption. Sometimes, in error, we think that the apostolic church possessed a higher degree of spirituality than churches of later periods. Perhaps; but it was far from perfect. We find divisions of thought and controversy in these first century societies. One has only to read the letters of the New Testament to find how far from the Christian ideal these churches were.

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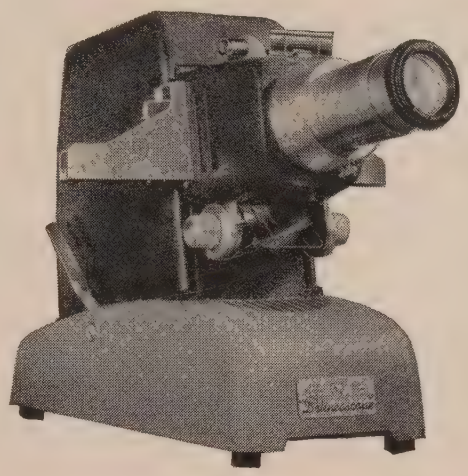

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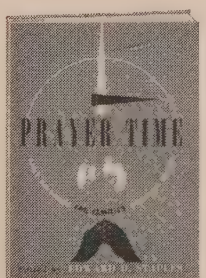

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We may be sure that he loves our church of today. Divided into hundreds of denominations he still loves the church and seeks its unity. Seeing a church of history which has sent millions of men to war, he loves the church and hopes that it can lead the nations to peace.

Most of us who call ourselves Christians love the church. We grieve because of its many departures from the faith and for its apparent loss of the spirit of the Master. But we believe that it is the one institution in the world founded upon the unique person of Jesus Christ and his atoning death.

As said Timothy Dwight:

I love thy church O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be giv'n
Till toils and cares shall end.

A Prayer

Dear Father, we thank thee for thy church, which is loved by Jesus. We pray that we may be worthy of the affection of our martyred and triumphant Lord. Give us the willingness to serve in its program, pray for its success, and share in its triumphs. Amen.

XII
THE REDEEMED CHURCH

And I saw a new heaven and a new earth.—Revelation 21:1.

The local community, when in public worship it prays and sings praises, knows itself to be one with the choirs of angels who surround the throne of God and without ceasing chant the Holy, Holy, Holy; one with the brethren who have been made perfect whom the author of the apocalypse beheld standing before the throne of the Lamb clothed in white robes, offering prayer and intercession. The church militant forms with the church triumphant one great community of prayer; nay this church of Christ extends throughout the whole universe, the mighty choirs of which glorify the eternal Father through Jesus Christ, with one mind and with one voice.*

For Catholics the church is divided into three great groups; the Church Militant, the Church Suffering and the Church Triumphant. For Protestants there are but two divisions; the Church Militant and the Church Triumphant. The militant church is the church in this world which moved like a mighty army in his evangelistic talk, the church triumphant is composed of the saints who, in the eternal home, rest from the heavy labors of the earthly life.

Most Christians are conscious of a "Communion of Saints" which is larger

*F. Heiler, "The Spirit of Worship."

(Turn to page 75)

Biographical Sermon for December

William Ewart Gladstone—Christian, Statesman

by Thomas H. Warner

Thou wilt keep him in perfect peace, whose mind is stayed on thee.—Isaiah 26:3.

WILLIAM EWART GLADSTONE was born December 29, 1809. He died in 1898. At twelve years of age he was sent to Eton. He graduated at Oxford University, gaining a double-first in honors.

"No matter where he was," said a writer, "whether in college room or country mansion, from 10 a. m. to 2 p. m. no one ever saw William Ewart Gladstone. During this interval he was invariably locked up with his books. . . . Eight o'clock saw him once more engaged in a stiff bout with Aristotle, or plunged deep in the text of Thucydides."

The story of Gladstone's career is in part his wife's. Wherever he journeyed she went, in whatever work he was engaged she was at his side. She was his comrade in all things. He attributed to her companionship and encouragement the stimulus and the solace without which he could not have undertaken the tasks he performed.

One day Mrs. Gladstone was entertaining some visitors. He was upstairs. A difficult question was raised. One of the visitors remarked: "Only One above can answer that." "Yes," said Mrs. Gladstone, "when William comes down he will answer it."

Gladstone became the leading Liberal statesman of his day. He had a great gift of eloquence, a genius for finance, a scholarly mind and a deeply religious nature.

The Scotch reverence for Gladstone is displayed in a conversation between two Scotchmen. One of them said with much emphasis: "There hasna been a law giver equal to Mr. Gladstone since the day of Moses." "Moses," retorted the other, "Moses got the law gien to him frae the Lord, but Mr. Gladstone makes laws oot o' his ain heed."

Gladstone was dining at the house of a member of Parliament in London. Several peers created by him were present. When they rose from the table, as they were going out, Lord Hamilton drew back, saying, "After You, Mr. Gladstone." He replied: "No, after you, I respect my peers, there are so few of them." Lord Hamilton still persisted, saying: "No, after you. I respect my maker."

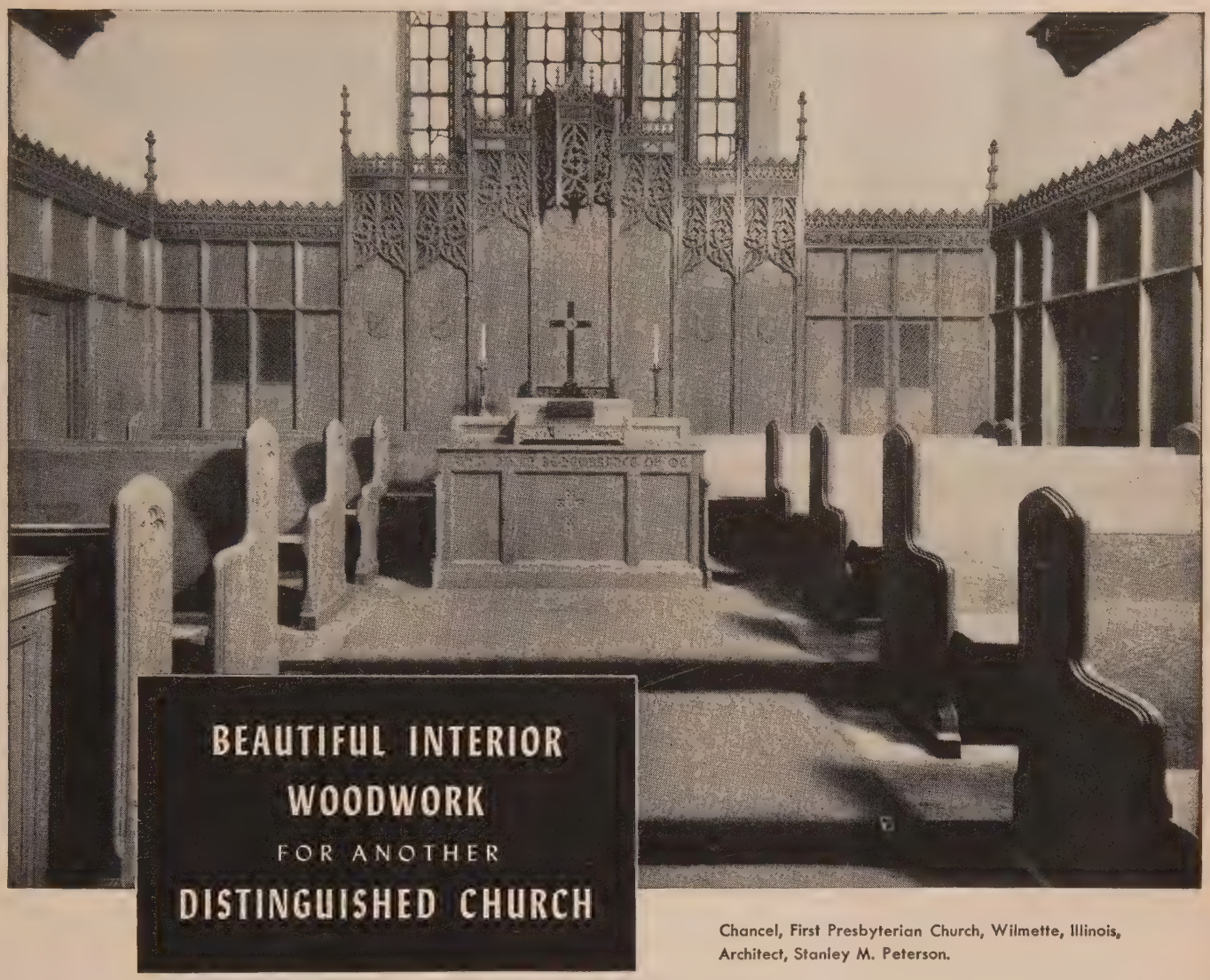
Gladstone had great natural ability. But the secret of the unique place he held in the affections of his countrymen was his character. The people saw behind his talents a man of God striving to do the will of God. Dean Church said to a man who had criticized Gladstone: "Sir, do you know that I know that that man goes from communion with God to the great affairs of state?"

An American, visiting Gladstone, said to him: "Mr. Gladstone, we are told in America by some people that Christianity does very well for weak-minded men and children in the infant class, but it is not fit for stronger-minded men. But when we mention you as being a pronounced friend of religion we silence their batteries." Gladstone said: "The older I grow the more confirmed I am in my faith in religion."

Gladstone believed in and practiced prayer. When he was at Oxford, he was traveling one day to the north of England when the train broke down. The passengers walked to the next station. Arriving there, Gladstone suggested that they should thank God for their deliverance from what might have been injury or death. They consented and asked him to lead them in prayer, which he did.

Gladstone observed the Sabbath. He said: "Believing in the authority of the Lord's Day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself in the course of a laborious life signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country, alike in these and in yet higher aspects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

A writer said: "Anyone who entered his room in Downing Street on a Sunday morning, during the height of the session, could not fail to be struck by the atmosphere of repose, the signs and symbols of the day, the books lying open near the armchair, the deserted writing table, the absence of papers and



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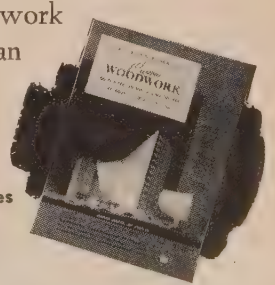

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The journalist, William T. Stead, said that the last time he met Gladstone, he asked him what he regarded as the greatest hope of the future. After a moment's consideration, he answered: "I should say that for our greatest hope we must look for maintenance of faith in the invisible, this is the greatest hope of the future, it is the mainstay of civilization, and by that I mean a living faith in a personal God. I do not hold with streams of tendency. After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of the reality of the nearness of the personality of God."

On the mantle in Gladstone's bedroom was emblazoned a text which explains his tranquility, and which saved him from the nervous exhaustion that carried off many other men. It was this: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

In the last weeks of his life, Gladstone asked those who were with him to pray for himself and others. On the Sunday before he died, one of the family said they would remember him in their prayers at church. He replied: "Yes, pray for me and for all our fellow Christians, and for all our fellow creatures. After a pause he said: "Do not forget all who are oppressed and unhappy and downtrodden."

Gladstone declined the proposal of a national testimonial. He said: "It is my conscientious opinion that my labors for the public, as far as such labors can be estimated in money, have been liberally rewarded by official salary, and as far as they are not capable of such an estimate, by constant acknowledgements and warm affection on the part of my countrymen. I hope, therefore, that any other project, however grateful I may be for the thought, may be allowed to fall to the ground."

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel †

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Get Him Out of the House

Put the Study in the Church

by Irma B. Thaden *

"WHERE does your pastor have his study?" It would be interesting to include this question in a poll to determine just how many ministers do their studying and carry on church administration in a converted bedroom off the dining room or next door to the upstairs bathroom in the family's living quarters.

When I married my preacher-husband some twenty-odd years ago I voiced the determination that after our first church, which was a carry-over from a student pastorate, I would move heaven and earth to get him out of the house and into a proper study. Judging from the raised eyebrows and knowing looks this must have sounded like I was bored with his company or something. I meant it sincerely enough, but my efforts to dislodge the firmament and this planet in the interests of a church-study never quite came off, for he spent the ensuing twenty years in studies all too adjacent to my kitchen and inacessible except through our family living rooms. I shudder to remember all the callers who stumbled over the children's toys and were ushered upstairs past the early morning clutter in the bathroom. I cringe to recall my embarrassed apologies as I explained that the reason Mim's bed was unmade was because she had slipped off to school without making it and I was teaching her a lesson by leaving it untouched. (But who was disciplined, I ask you, Mim or Mom?)

These things did not dismay my husband. He shrugged off my chagrin with, "Oh, what's the difference? People understand that a house is to be lived in." I'm sure they did but I hated it none the less. He even endured uncomplainingly my often frustrated (and always frustrating) efforts to keep the children reasonably quiet and the soap operas turned very low. And all this in the days when mothers were being solemnly warned about the devastating effects of repressing the little dears. My husband stoutly maintained that having been brought up in a family of ten, and having spent some years in a college and seminary dormitory, noises didn't bother him. But having been an only child myself, I found this difficult to grasp. I scornfully maintained that he liked having his study in the manse because it was simpler to call, "Say, how do you spell . . .?" than to use the dictionary.

After a time my dreams of an office study grew dim indeed. The children grew up, not noticeably inhibited because of my constant reminders, "Now you must leave daddy alone . . . and play QUIETLY!" (Of course, they must have caught on that I popped into the study with a jar that was hard to open from time to time.)

As a bride, my thought had been that it would be more exciting to look forward to surprising the bridegroom with a dainty lunch than to have him smelling the cooking cabbage all morning. (I've since learned to cook cabbage only ten minutes, if at all.) Of course, he was nearly always out in the afternoons and I learned to be thankful for that small favor, but because home was headquarters he was apt to drop in at any hour between calls. How could a girl follow the advice of the magazine ads and take a relaxing bath and pour on the glamour to meet the returning spouse with an appropriate and fragrant salute when

(Turn to page 40)

†Mrs. Ernest Engel, Bishop, Texas.
*Mrs. J. H. Thaden, Lake Park, Iowa.

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

THE DAYSPRING OF CHRISTMAS

The Dayspring from on high hath visited us.—St. Luke 1:78.

THE supreme masters of prose and poetry have united their gifts in celebrating the dayspring. Ever since the incomparable Homer pictured the golden-throned dawn as leaving "the lovely mere, speeding to the brazen heaven, to give light to the immortals and to mortal men on earth," both sacred and secular writers have found a strange fascination in this theme. Not one, however, has achieved such sublimity of imagination and beauty as that ancient author who represents the dawn as a lovely maiden rising from the enchanted waters of the east. Drawing aside with silent and graceful sweep the veil of night, and speeding forward on the first rays of light, she opens the gates of day and scatters from her rosy fingers the silvery dew which sparkles upon the breast of morn as the stars upon the brow of night.

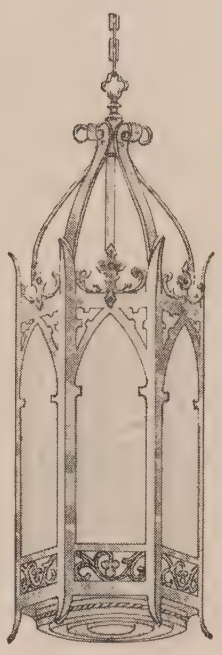
The Biblical writers, though less poetic than the secular, have always associated the dawn with victory and have compared the grand triumphs of God and man with its approach. Hosea, alluding to Israel's restorer, says, "His going forth is prepared as the morning." Returning to what he believed to have been the time of sinlessness and innocency, the writer of the Book of Job describes the dawn of creation's day by telling us that "The morning stars sang together, and all the sons of God shouted for joy." And Malachi, the last of the Old Testament prophets, looking into the future with eyes of spiritual discernment, said: "Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings." Centuries later, Zacharias, the father of John the Baptist, sees the breaking dawn of the day of the Messiah, and in his vision of its immediate approach, he utters the glorious hymn with which the first chapter of Luke's Gospel closes.

"The dayspring from on high hath visited us!" And what was the primary mission of that holy visitation? "To give light to them that sit in darkness." This is always the initial ministry of the dayspring. The first and second chapters of the Epistle to the Romans portrays much of the darkness of that time. Rebellion against religion was common. The beautiful graces and fragrant sympathies of human life had grown cold and listless. Hope, like a caged bird, beat bloody wings against the prison bars—but beat them in vain. Cicero was the mouthpiece of universal man when he asked, "Is there a meeting place of the dead?" But the answer he received was not the answer of hope or love or faith. Death held a sting, and only a sting. The only final victory achieved in this world was the victory of the grave. It was no twilight, but darkness that reigned. And at the center of that darkness stood Death—black, sinister and inescapable Death. "They sat in darkness and in the shadow of death." Yes! but listen again. "Now, when Jesus was born in Bethlehem of Judaea in the days of Herod the king behold." . . . What? Why, the Sun of righteousness arose with healing in His wings: the weird and haunting shadows were dispersed. Life's clammy chills and their attendant fevers were cured. "The dayspring from on high hath visited us." The Light that lighteth every man has dawned. The "Desire of all nations" is realized, and the question of Seneca, "Where shall He be found whom we have been seeking for so many centuries?" is triumphantly answered.

"The dayspring hath visited us!" Now, as never before, men could look through Christ to Christ's God and say, "In Thy light shall we see light." The dayspring was not the full noonday sun; but if man's spiritual morning dawned, his spiritual noon-day was sure to follow. And we who are met in the name of Christians believe that the spiritual noon-day of the human race was revealed in the life and teaching and death and resurrection of that Man who, on the first Christmas morning, cuddled close to His mother's bosom in the stable at Bethlehem.

"The dayspring from on high hath visited us!" Christ did not approach the earth in "an apocalypse of dazzling glory," and thus cause men to be "blinded with excess of light." He dawned upon the world. He came in humility and meekness. His revealing light did not flash, but grew from more to more in its illuminating ministry. And that ministry today, as in the beginning, is progressive in nature. More

(Turn to page 40)



TIME FOR REFLECTION

As another Yuletide Season renders to all mankind an awareness of life's blessings, we pause to express our gratitude to the clergy and other friends who have given us the opportunity to serve their needs . . . and to have made this passing year another milestone in our four decades of inspiring contribution to improved church lighting.

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and
A HAPPY NEW YEAR OF '53

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The Pastor's Wife

(From page 38)

he'd been there all the time? Ah me—I had heard that familiarity breeds contempt and I was afraid it might walk on a two-way street. Not really afraid, of course; let's just say that the thought crossed and recrossed my mind.

Finally, however, I gave up consciously thinking about a church office. It just wasn't for us, I decided. Anyway, now the children were all in school and it really didn't matter so much. I defiantly turned up the soap operas, when I could stand them myself. If he doesn't like it, let him go find himself an ivory tower, I thought resentfully. (You see the hope had only faded; it had not completely disintegrated.)

And then . . . just when I least expected it . . . when I wasn't looking . . he told the board in the last church where he candidated that he'd appreciate a church-study, and because they were in the mood to give him the moon, they agreed and set to work remodeling a room in the church.

Now I know what you're thinking. You're thinking that my long, long dream has turned to ashes. Probably you have jumped to the conclusion that I'm just like Charles Gray, in *Point of No Return*, who having achieved his life's ambition, found it savorless and unrewarding. You think I find that having a church office and a husband established in it is not so wonderful after all? That I miss him so dreadfully I'm turning neurotic and pining away with loneliness. Well—I fooled you that time. It *is* wonderful. All I expected and more.

My reasons outlined above sound selfish and "wifely" I admit. That's why I'm so happy that I find this new state of affairs so satisfying not alone for the reasons I had anticipated. I do like having him go off in the morning when the children go to school, but not just because I can sit down to an extra cup of coffee. (I did that anyway.) And not just because it is more interesting to have him come in to lunch after several hours absence and again in the evening. All these things are good. But it's the new attitude in the minister himself that makes me sing!

He approaches his work in a far more business-like and systematic manner. And when he comes home he seems more carefree, as though he had left his job behind. The people who visit him in his present quarters outnumber previous callers three to one. He gets twice as much done and has ten times more fun doing it.

When callers come I need not be puzzled as to whether I ought to visit a few minutes preliminary to the real purpose of the call. All too often when I was about to make myself scarce they'd say, "You stay too; we want you to hear this." More often than not, I didn't want to hear it. I am no personal counsellor. It was belittling to my husband's profession and status to assume that he discussed all his personal consultations with me. He didn't and doesn't — any more than doctor-husbands trouble their wives with their patients' symptoms. But that's all over now!

In four months he's done more personal counselling and has more of a sense of accomplishment than in four years. Maybe it's the community, or maybe it's because I'm not around. I like to think it's partly because he has a sign on his door. Naturally, a sign on the door will not be sufficient to maintain peoples' confidence, but I think it helps to invite it.

THAT CHRISTMAS TREE LOOK

I knew there was a Christmas tree,
The kiddies' big surprise;
I did not need to face the tree,
I saw it in their eyes.

Many readers will say, "That's just for large churches." Or "That's for the city—we don't need it in our small town." Our present church is small—just the right size for one man to handle we think, and our town is slightly less than a thousand in population. The size of the church or town is entirely beside the point.

Almost every church has a room somewhere that can be converted into a pleasant study, even if it must be used for a Sunday-school classroom too. In these days of efficient, circulating oil burners, the heating problem is not too difficult, if you do not wish to use the main furnace. What's more, having somebody there every day does something to a church. Living in a building, or a house, makes it come alive.

Would you like to add to your pastor's self-confidence, his professional pride, the effectiveness of his ministry and to your church's stature in the community? Then this is a matter worthy of the consideration of your church board.

Productive Pastures

(From page 39)

and more it is lighting up the dark and bewildering questions of our personal and social careers. The ministry of revelation always precedes the ministry of redemption. Christ's primal mission was to give light. And did He not succeed? Think for a moment of some of the points of darkness which He illuminated.

First of all, Christ was the Illuminator of God. He was at-one with God. His life was God-centered. "There never was anyone for whom God was so real, for whom God was so near, and this sense of His for God lies at the very heart of all that He has done in bringing men freedom and light." Unique as were all of His accomplishments upon the earth, I feel that His supreme accomplishment was His illumination of God; that here in this world of sin and sorrow, beset by every burning temptation, and finally drinking the cup of passion and death triumphed over life's greatest difficulties. And all the while He seemed to be saying to those who lived with Him and to those who would live after Him, "It is my joy that you, too, may share with me in this revealing and redeeming communion and fellowship."

In that fine volume of essays entitled *The Pilgrim*, Professor T. R. Glover says, concerning the Advent of Jesus and what that Advent has meant:

"This Man brings home to us, both by His teaching and by the story of His life, the possibility of real contact with God, not in mere moments of exaltation, but in the steady, sober business of life, in its enjoyments, in its sorrows, and in the happiness which we take without noticing. For Him the very center of everything is God. . . . He never defines God as if God were a problem in philosophy. But He believes on the basis of God, in the presence of God; He accepts God as a child accepts the best sort of a father; God is there, God is good, and kind, and fatherly, and a friend, and a lover. One Who shares our interests, Who never excludes anything in our lives from His mind or from His heart."

Christ has lit up God, has made Him intelligible, has unveiled Him as in-

(Turn to page 51)

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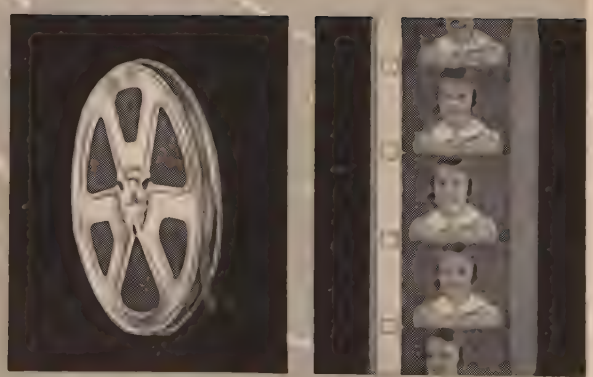

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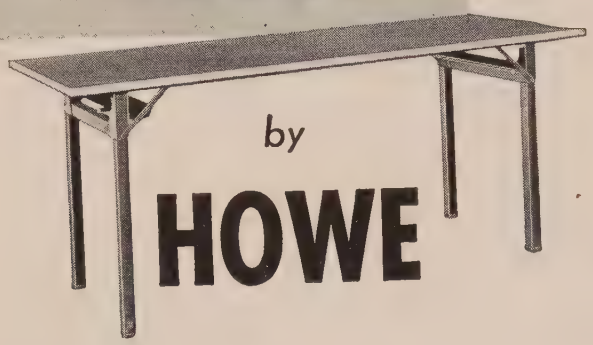
Folding TABLES



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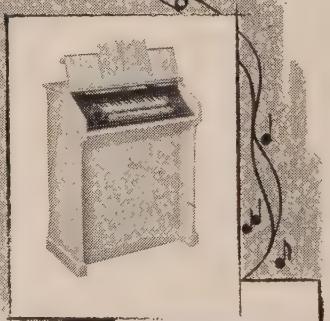

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MAAS-ROWE
ELECTROMUSIC CORP.

Dept. 27, 3015 Casitas • Los Angeles 39, California

Community Preview

(From page 28)

The latest films on the market are secured, either by purchase or loan, from producers. They are shown, once a month, at selected and strategically located churches in the area. (We at the John Hall Memorial Presbyterian Church, for instance, had ours the third Tuesday night of each month.)

Publicity is mailed to every single church in the area served by a given preview. They are invited. There is no admission charge; a free-will offering is received, half going to the sponsoring church (which provides projector and space) and half to Community Previews for expenses.

The films are shown following a welcome and a prayer by the host pastor. The offering is received. Leaflets are given out listing all distributors in the area which handle the films. Brief descriptions are given of the films; if the write-up is a producer's comment it is so noted.

That's all there is to it. Those interested simply come to see what the films are like. They make their own judgements.

Actually, from a strictly business standpoint, the previews are unprofitable to Mr. Lundman, for, he says, "surprisingly few churches seek to rent films from my small depository." This only emphasizes that he does this previewing mainly as a stewardship.

On the other hand, a dealer who wishes to build up his business in an ethical manner would do well to consider such previews as a sound business procedure. Mr. Lundman simply does not try to "push" his films, though he would be justified in doing so.

One interesting outgrowth of this project has been the Christian Youth Cinema of New York which shows religious films each Saturday night at 7:30 p. m. at a church at 7th Avenue and 6th Street, Brooklyn. Christian Youth Cinema, using films from the Community Previews, and from regular dealers, has the following affiliated purposes:

To provide Saturday evening fellowship in a Christian atmosphere;
To afford opportunity for meeting new friends;
To encourage active youth participation in each local church;
To augment the work of the local church program; and
To assist the local church in its visual education plans.

Churches or associations in any area could organize a preview. There must, evidently, be some sort of dealership involved. It could be cooperative or incorporated. There may be a Christian-

From Wells October Mail

METHODIST

Parsonage Phone 4161 Church Phone 4061

St. Mark's Methodist Church

Wayne H. McCleskey, Minister
P. O. BOX 3064
BAYTOWN, TEXAS

October 25, 1952

Mr. Lewis G. Wells, President
Wells Organization, Inc.
Electric Building
Fort Worth, Texas

Dear Mr. Wells:

We are very happy at the wonderful success which we have had in our Budget and Building Fund Campaign directed by your organization. The contract goal was for $150,000.00, our goal was $175,000.00. We have actually raised $156,777.00 for the Building Fund and $35,657.00 for the Budget. There are still other pledges to come in within the next few days. We are sure that before the 150-week period is over we will have our full amount.

This campaign has actually been a stewardship revival in our Church. It has challenged and strengthened the Church. We are grateful for your organization and the fine program which you present.

Your representative did a fine job for us. Besides having the knowledge necessary for a good campaign, he has a spiritual experience which is reflected in his work. We especially appreciated the personal interest which he took in us and our church.

You and your organization are rendering a great service to the churches of our land as you assist them in raising funds.

Sincerely yours,
Wayne H. McCleskey
WAYNE H. McCLESKEY

WO *Wells Organizations*
Church Fund-Raising Specialists
(See back cover for office addresses and phone numbers)
Washington Building, Washington, D. C.
New York, Atlanta, Fort Worth, Chicago, Saskatoon, Toronto, Cleveland, Omaha, San Francisco
Since 1911 the name Wells has stood for quality fund-raising

From Wells October Mail

CHURCH OF GOD

The First Church of God
Florida Street and 6th Avenue
Charleston 2, West Virginia

W. Albert Donaldson, Minister
909 Main Street
Phone 2-8214

October 3, 1952

The Wells Organization, Inc.
Washington, D. C.

Gentlemen:

It has been the good fortune of the First Church of God to secure the services of the Wells Organization to direct the fund-raising campaign of our church. Our goal was $60,000, and as we planned for this campaign, it looked like a monumental task, especially in view of the fact that our church has only a small membership of approximately 300. Now we come to the close of the campaign and we have not only attained our goal of $60,000, but have actually gone over $85,000

We are indeed grateful for the very efficient and fine services of the Wells Organization.

The campaign director has fit into the program marvelously. We have been, and are, very grateful to him for his splendid work.

Yours very truly

W. Albert Donaldson

W. Albert Donaldson

WAD/m

W/O Wells Organizations
Church Fund-Raising Specialists
(See back cover for office addresses and phone numbers)
Washington Building, Washington, D. C.
New York Chicago Cleveland
Atlanta Saskatoon Omaha
Fort Worth Toronto San Francisco
Since 1911 the name Wells has stood for quality fund-raising

From Wells October Mail

BAPTIST

First Baptist Church

WARREN AVENUE AT NINETEENTH STREET

Cheyenne, Wyoming

GEORGE D. WHITE, D.D., Pastor
2519 House Avenue

October 2, 1952

Mr. Lewis G. Wells
Wells Organizations
WOW Building
Omaha, Nebraska

Dear Mr. Wells:

Allow me to express my gratitude for the work of your organization in our recent "Stewardship Revival." Without this very excellent help, we could not have succeeded in doing the job which needed to be done.

Our campaign here opened on Monday, August 18th, and continued until Wednesday, October 1st. The contract goal set was $125,000. On the closing day, we were able to report a total of $145,140.00 pledged.

One of the strong features of the canvass was the way our men worked together so earnestly and prayerfully for the accomplishment of our goal. They not only solicited pledges but they prayed with the people, answered questions about the total life of the church, and challenged others to a deeper Christian experience. And as pastor, I was glad that this kind of intensive effort could be carried out without placing additional heavy loads upon me personally.

I must also say the director you sent to us was God's man for our situation. He worked with us, entering sympathetically into our type of program. While he followed the tested principles of your organization, he maintained a very personal interest in all that we were doing.

This will be a stronger church as a result of our campaign. Prayer undergirded the entire effort. We are grateful for the monetary success but we are even more thankful for the lift which it gave to the entire level of our program.

Cordially yours,

George D. White

W/O Wells Organizations
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Washington Building, Washington, D. C.
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From Wells October Mail

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ZONE 14

LUTHER E. GIBSON
FIFTEENTH SENATORIAL DISTRICT

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BUSINESS AND PROFESSIONS
VICE CHAIRMAN
ELECTIONS
LOCAL GOVERNMENT
MILITARY AND VETERANS AFFAIRS
TRANSPORTATION

CALIFORNIA LEGISLATURE

Senate

October 13, 1952

Col. Lewis Wells, President
Wells Organizations, Inc.
320 Washington Building
Washington, D. C.

Dear Col. Wells:

I wish to write this letter of commendation for the splendid work of your representative, Mr. Charles T. Henry, in his organization work in behalf of our new church building fund campaign.

I have been associated with fund-raising campaigns of various kinds in our community for the past thirty years, but I have yet to see a campaign as well conducted as this one.

I consider it a privilege to have been chosen the general chairman of the campaign and to have the opportunity to see the working organization Mr. Henry perfected with the assistance of our Pastor, Rev. Bernard Montgomery.

We opened the campaign with one of the largest meeting of any church groups in our city, filling the hall to capacity but, best of all, was the interest and enthusiasm created at the meeting. It was a history-making meeting of church people for our city, and will long be remembered by our church membership. Every phase of the campaign was well directed.

This letter is written the morning before our Victory dinner and it is a real victory as reports will show, instead of the $150,000 goal set, we will have reached the $200,000 mark and possibly a little more.

My heartfelt thanks go to Mr. Henry for a job well done. He deserves, and I know he will receive, tonight the thanks and commendation of the membership of our church, the First Presbyterian Church of Vallejo.

While the individual Mr. Henry has been my only contact with your concern, I know the organization is responsible for the methods and systems under which he performs.

May I extend my thanks to your fine organization for a job well done. May your fine work be responsible for many more houees of worship throughout our land.

Very truly yours,

Luther E. Gibson

Luther E. Gibson

W/O Wells Organizations
Church Fund-Raising Specialists
(See back cover for office addresses and phone numbers)
Washington Building, Washington, D. C.
New York
Atlanta
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Saskatoon
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Since 1911 the name Wells has stood for quality fund-raising

From Wells October Mail

LUTHERAN

FIRST LUTHERAN CHURCH
1100 EAST SUPERIOR STREET
DULUTH, MINNESOTA

October 30, 1952

Mr. Lewis S. Wells
Wells Organizations
320 Washington Bldg.
Washington, D. C.

Dear Mr. Wells:

Your organization has just completed a fund raising campaign at First Lutheran Church. We were faced with an indebtedness of $185,000 and concerned lest it cripple our work in the future. After an analysis by your company we set a goal of $200,000 for the campaign. Few of us were optimistic. But as the campaign closed the pledges amounted to $232,346.

This is from our point of view an astonishing success. By our own efforts we could not have raised one half of that amount. Your organization accomplished for us what otherwise would not have been achieved.

As a pastor I was more concerned with what would happen to the members of the congregation than in the financial aspect of the program. My congregation is a better Christian congregation than it was three months ago and I suspect that the spiritual impact of this venture is just beginning.

I cannot begin to tell you how grateful we are to the Wells Organization. Your methods and program are superb. I would be pleased to have you refer anycongregation to me for my commendation of your work.

Sincerely yours,

Morris Wee

Morris Wee

MW/sje

W/O Wells Organizations
Church Fund-Raising Specialists
(See back cover for office addresses and phone numbers)
Washington Building, Washington, D. C.
New York, Atlanta, Fort Worth, Chicago, Saskatoon, Toronto, Cleveland, Omaha, San Francisco
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From Wells October Mail

UNITED CHURCH OF CANADA

PERSONNEL DEPARTMENT
4TH FLOOR, 160 PRINCESS STREET

J. R. STUART,
PERSONNEL MANAGER

City of Winnipeg

October 31, 1952

Mr. Lewis G. Wells,
Wells Organizations of Canada, Ltd.
320 Bay Street
Toronto, Ontario.

Dear Mr. Wells:

As Chairman of the Board of Trustees of Harrow United Church I desire to express our appreciation for the splendid work of your organization, on our behalf. Several short weeks ago we were at a loss to know how we could possibly meet a $12,000.00 debt on our present church building which was payable at the rate of $4,000.00 per year for the next three years commencing January,1953. We had approximately $800.00 in our treasury and we were planning to conduct a drive for funds the success of which could not be predicted. We could not see completion of the Sunday school portion of our structure for at least 10 years despite a pressing need.

Today we are an inspired people. Our campaign objective of $75,000.00 for retirement of debt, and church completion, has succeeded beyond our fondest hope. We have passed the $75,000.00 mark and I am sure the total pledged will exceed $100,000.00.

The year 1953 will see completion of our entire church building and it will be debt free in 150 weeks.

However the most important accomplishment is the new spirit that has been developed in our people and we are anxious to recommend your services to all.

Yours truly,
J. R. Stuart

JRS/pt

W/O Wells Organizations
Church Fund-Raising Specialists
(See back cover for office addresses and phone numbers)
Washington Building, Washington, D. C.
New York, Atlanta, Fort Worth, Chicago, Saskatoon, Toronto, Cleveland, Omaha, San Francisco
Since 1911 the name Wells has stood for quality fund-raising

From Wells October Mail

CONGREGATIONAL

The Central Congregational Church

Newburyport, Massachusetts

REVEREND WALTER B. LOUNSBURY, MINISTER

October 20, 1952

Colonel Lewis G. Wells, President
Wells Organizations, Inc.
302 Washington Building
Washington 5, D. C.

Dear Colonel Wells:

It is with an unusual sense of speaking for everyone in Central Church that I write to express to you our complete happiness and gratitude in the work that your director has accomplished in the six week period of our Modernization Canvass. Having begun with the hope of raising $50,000.00, at this writing, in the final phase of our active campaign, we have raised $68,402.00 in pledges to modernize this old New England church which was organized in 1761 and rebuilt in 1868.

In our original inquiries concerning the Wells Organizations we were told of the spiritual benefits that would accrue to our Church. We are in no way disappointed in the hopes we entertained in this regard. Our congregation, last Sunday, evidenced a dynamic spirit that has not been experienced here before. In reality our financial canvass resolved itself into a searching form of envangelism that has renewed religious faith.

It is the opinion of the Canvass Committee that this Canvass has brought about the first real religious awakening in Newburyport in more than half a century.

Sincerely yours,

Walter B Lounsbury

Minister

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Church Fund-Raising Specialists

(See back cover for office addresses and phone numbers)

Washington Building, Washington, D. C.

New York
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From Wells October Mail

CHRISTIAN

Northwood Christian Church
FORTY-SIXTH AND CENTRAL
OFFICE PHONE, HUMBOLDT 4018

Indianapolis 5, Ind.

THEO. O. FISHER, MINISTER
4343 BROADWAY
ZONE 5
PHONE, HU. 7467

October 21, 1952

Colonel Lewis G. Wells
Wells Organizations, Inc.
320 Washington Building
Washington, D. C.

Dear Colonel Wells:

I am pleased to report to you the happy and successful conclusion of our recent program with your organization. Under the skilled leadership of your representative we have achieved success.

The Wells Organizations contracted to raise the sum of $125,000.00. As of last Sunday, we had $148,000.00 in pledges with our campaign not quite completed. We are confident that we shall go well beyond the $150,000.00 mark.

We were very pleased with the quiet, efficient work done by your organization and are very satisfied with the results.

Very sincerely,

Theo O. Fisher

Theo O. Fisher, minister

TOF:ln

W/O Wells Organizations
Church Fund-Raising Specialists
(See back cover for office addresses and phone numbers)
Washington Building, Washington, D. C.
New York, Chicago, Cleveland
Atlanta, Saskatoon, Omaha
Fort Worth, Toronto, San Francisco
Since 1911 the name Wells has stood for quality fund-raising

stewardship-minded dealer who would cooperate gladly in such a project if it would result in increased business. However there are some who feel it would be unfair to work too closely with any one dealer.

Another approach would be to secure loans of prints from all dealers, listing at each showing all dealers who handle a given film.

The usual length of a preview is one and one-half to two hours. This permits, as a rule, a full-length feature and one or two shorter subjects, or an assortment of short subjects. Usually the public is not invited to these previews, though with Community Previews members of the host church only are invited in addition to the visiting clergy and religious educators.

Christian Cinema is always willing to transmit usable ideas to churches seeking them, Mr. Lundman avers, but he finds that most leaders need only to see a picture to start the founts of ideas flowing for themselves.

Readers of this article seeking further information may address their requests to W. B. Lundman, 1520 74th Street, Brooklyn 28, New York.

He would appreciate the courtesy of a stamped, addressed reply envelope. He would welcome, in particular, specific questions dealing with operational procedures.

And Now —

Since the above was written, the natural processes of change have taken place.

Another film distributor, Mr. William K. Hedwig of Nu-Art Films, Inc., inaugurated similar previews to those conducted by Mr. Lundman. Since Mr. Lundman's heaviest concentration of potential business was in Queens, Brooklyn, and Long Island, the John Hall Church ran previews sponsored by Mr. Hedwig for a time. Later these were all consolidated in showings at the McBurney YMCA of New York City—with a steering committee of interested pastors advising Mr. Hedwig.

The Protestant Council of the City of New York — through its city-wide Christian Education Committee—felt it was potentially more useful to have truly interdenominational previews. As a result, a committee was set up—of which I was a member—with official representatives of the Religious Film Association and a number of Protestant Denominational Depositories cooperating. These highly successful—to date—previews have attracted some of the top audio-visual men in the country to lead discussions and evaluations.

Meanwhile, Mr. Lundman has deferred his original project of previewing films, concentrating his major attention on the Christian Youth Cinema. However, on checking with him, he plans to resume the same type of thing as he originally began — only concentrating more on various offerings in the more fundamentalist line than would be likely to come out in the type previews currently being conducted by the Protestant Council and the denominational agencies. He now has five churches in the Broklyn-Queens area which are scheduled to have previews of lesser-known, frankly fundamentalist offerings.

Mr. Hedwig has modified his preview program, also, working out a project whereby — in selected churches throughout the New York area—complete filmed services of worship are being shown. In these programs, planned from materials in his library, a complete hour's worship is worked out on film, including several hymns, an anthem, choral responses, and a "feature" film (usually about 25-30 minutes in length) in place of or supplementing the sermon or talk. These services are planned by the various ministers on his Audio-Visual Presentations Committee.

Productive Pastures

(From page 40)

finitely loving and lovable, and has caused the human heart to search after Him and to fellowship with Him until that heart is "lost in wonder, love, and praise." The Jew believed in the sovereignty of God, but no Jew has ever learned to call God "Father," until he found the holy Father by the revealing light of the Dayspring. The Pagan world of that era was not without its religion. There were "gods many and lords many." But these deities whom they sought to worship, or rather to appease, were little concerned with the fates and fortunes of common human beings. They dwelt apart, on lonely heights, completely inaccessible, where never

Lowest roll of thunder moans,
Nor sound of human sorrow mounts to mar
Their sacred, everlasting calm.

But after the Advent and the intelligent proclamation of its meaning, it became utterly impossible for good men to think of God save in terms of Jesus of Nazareth.

Christ was the Illuminator of man. The Advent meant not only the incarnation of the Divine, but also the exaltation of the human. It meant not only the coming down of God, but the lifting up of man. "When we pray," said Christ, "say, Our Father." Therefore, the Lord's Prayer is a difficult prayer to offer. For when I say, "Our Father," I am saying that all men are akin to

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Ministerial Oddities

Collected by Thomas H. Warner

Mammon

A man was sentenced to six months' imprisonment for attempting to steal money from an offertory box. He gave this explanation. He made an offering to St. Anthony in the hope of getting a job. He got the job, but was disappointed with the wages, so he delved into the poor box "to get my money back, because St. Anthony let me down."

* * *

The "Lion Sermon" is preached every year in St. Catherine's Greek Church, London. The service has been held on October 16 for over 250 years. It had a curious origin. Sir John Gayer, who was at one time Lord Mayor of London, while traveling in an Eastern country, was suddenly confronted by a lion. Being quite defenseless, he fell on his knees and asked God to deliver him. The lion looked at him for a while and then walked away. Rising from his knees, he resolved that he would show his gratitude for his miraculous escape. Subsequently he set apart a sum of money for a service to be held on the anniversary of his adventure.

* * *

In the old California days, one of the miners died and it was determined to give him a regular funeral. A digger, whose report said, "had once been a powerful preacher in the United States," was called upon to officiate. During the prayer one of the miners began to finger the loose earth that had been thrown up from the grave. It was thick with gold. Excitement was immediately apparent. The preacher stopped and asked, "Boys, what's that, gold?" He continued, "And the richest kind of diggings. The congregation is dismissed." The dead miner was taken from his grave and buried elsewhere, while the funeral party, with the minister at its head, lost no time in prospecting the new diggings.

* * *

A writer says: "The minister knows, better perhaps than anyone else, that no brother minister can adequately and effectively serve his parish if his essential economic needs are not provided for. If he is burdened with debt, or is denied cultural advantages that ought to be his, because of his low salary, his effectiveness as a minister is reduced, and the coming of the kingdom is by so much retarded. Books, magazines, conferences, seminars, retreats, summer courses, all cost money."

God, that they are His children in the same sense as I am His child. And this demands that I look upon all men as my brethren, that I hold high estimates of them—and this is a very difficult thing to do! It is not easy to think well of men, but if I say my Father is their Father the burden of the difficulty will have been removed. "The dayspring from on high hath visited us!" And in the growing dawn of that revelation man was given the dignity of infinite worth. The Cross testified to the worth of man. Calvary has been truthfully defined as "God's eulogy on man, written in letters of crimson." And the line which separates the world B. C. from the world A. D. is most sharply drawn at this very point. It is because of Jesus that we are led to think highly of man. Our conceptions of liberty and of democracy are largely the result of His influence. It is true that we speak of the "republics" of ancient Greece and Rome, but they were far from being republics in the sense in which we think of republics today. Athenian society in the Periclean age rested largely upon a basis of slavery, and Momsen reminds us that three out of five of the men and women whom St. Paul passed on the streets of Rome were slaves and with less rights in the sight of social custom and civil law than our dogs today! Mr. C. W. Oman, in his *Byzantine Empire*, has a revealing passage on the difference which the coming of Christ's Evangel produced. He says:

"The improvement of the condition of all the unhappy classes, . . . women, infants, slaves, gladiators—can be directly traced back to a single fundamental Christian truth. It was the belief in the importance of the individual human soul in the eyes of God that led the converted Roman to realize his responsibility, and change his attitude towards the helpless beings whom he had before despised and neglected."

From the same seed, too, have sprung our modern philanthropies. Before men could become interested in the salvation of their fellowmen, they must be taught that they are worth saving. The proper evaluation of man must precede an ethical and intelligent service of mankind. And we gain a true perspective and understanding of mankind only after we have learned to see men through the eyes of Jesus Christ. It is thus that we learn the meaning both of the Incarnation and of the Cross. We learn, I mean, that men are worth living for and worth dying for. You recall the question of Tennyson's nurse:

O how could I serve in the wards if the hope of the world were a lie?
How could I bear with sights and loathsome smells of disease,
But that He said, "Ye do it to Me, when ye do it to these"?

And it is a matter of history that wherever the Christian faith has been triumphant, there has followed in the light which it shed, a vast and sensitive organization for the care of the sick, the prisoner, the broken and the destitute, the like of which was wholly unknown in the Pagan world. "The dayspring from on high hath visited us." It was a visit of mercy, of healing and of release. It was the tender and loving approach of a Father who is like Jesus.

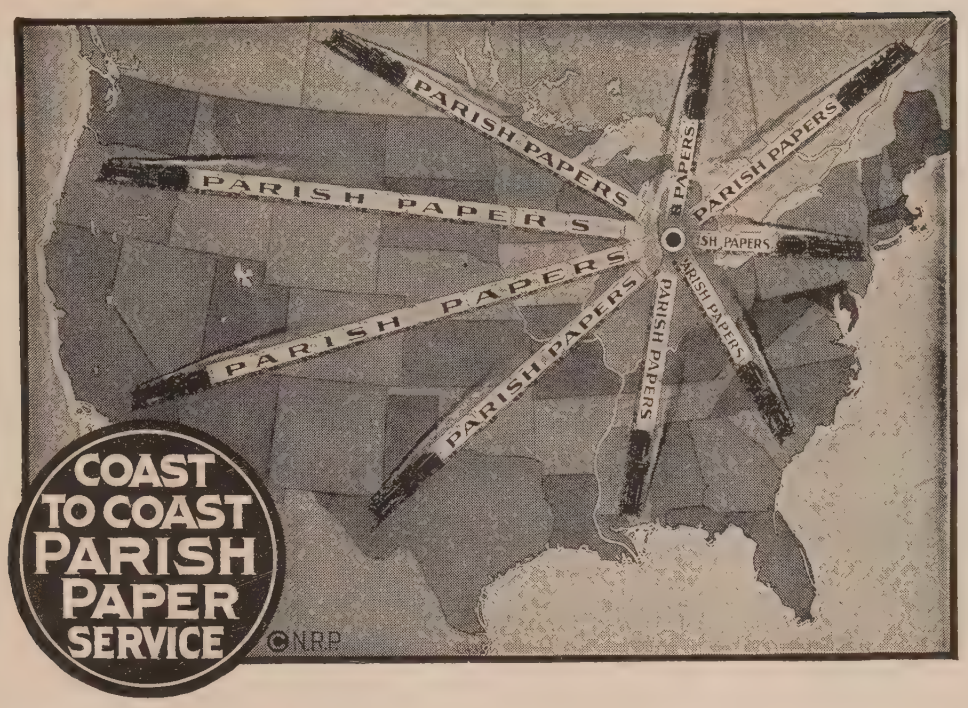
Christ was the Illuminator of the highest ethical standards. Through His coming our whole conception of duty and goodness has been purified and enlarged. The ancient world possessed ideals of goodness and conceptions of duty, and they are not to be disparaged. Much golden wisdom was to be found in the *Ethics* of Aristotle and the works of the Stoic teachers of the Roman Empire. Nevertheless, one need not make a minute comparison between ancient and modern ideals of goodness and duty to see how great is the difference Christ has made. He can discover that difference, or the prophecy of that difference, by simply scanning the outstanding words upon which the ancient moralists dwelt and then the words which are so often repeated and so persistently emphasized in the New Testament. The ancient world knew both how to teach and how to practice such virtues as patriotism and courage; but the ancient world knew little of those gentler virtues—patience, humility, forbearance, love and forgiveness — on which the New Testament rests its triumphant Evangel. When Jesus announced the Beatitudes He placed a new and unfading halo around the virtues of patience, gentleness, sympathy and sanctity.

Think of the virtue of humility. Before the Dayspring appeared upon the horizon of the world, men, looking upon it through the darkness of their time, mistook this beautiful flower of the soul for a noxious weed.

"Among the Romans," says Lecky, "pride was deemed the greatest of virtues and humility the most contemptible of weaknesses." And the Greeks had no word in their language to describe the grace of humility! The same may be said of forgiveness. Plutarch informs us of an inscription which was written upon the costly tomb of Sulla in the field of Mars. The inscription is indicative of the feeling of the ancient mind toward forgiveness: "No man did ever pass him, neither in doing good to his friends, nor in doing mischief to his enemies."

Christ, we repeat, brought to the world our highest ethical standards. And this fact is amazing because ethics

(Turn to page 70)



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The Parish Paper Idea

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Why struggle along through your pastorate giving the best that is in you and yet laboring under heavy handicaps? What the Parish Paper has done for others it will do for you; advertise your church, increase the attendance and collections, conserve your time and increase your own prestige, and build a unity among your church workers and business men that will surprise you. You can be a successful pastor with a parish paper.

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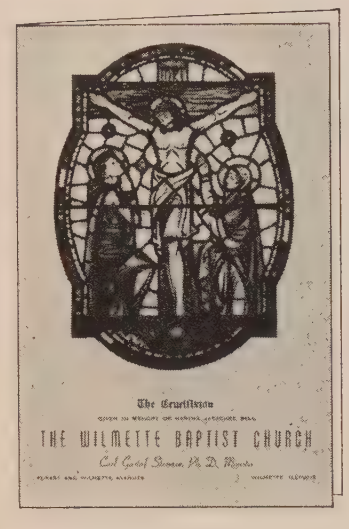

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Beyond the Sacred Page

(From page 16)

church bell was all that was needed to call worshippers to church. In 1953, it is difficult indeed to hear the electronic chimes from the church tower over the clang of streetcars, the blare of radios, the thunder of jet planes, the hubbub of passersby. Amid the clamor of men, who can hear the still small voice of God?

The churches need to show their colors, they need to win the community—especially the unchurched and the people new to the community who have not chosen their new church home.

The churches need to tell what they are doing. They need to supply information to combat the attacks made by critics of the church. The public has the right to know when a church has a program for senior adults, a day nursery, craft classes, or a community youth center.

The churches need to interpret their programs and their history. They need to create a feeling of we-ness among their own members, to emphasize similarities and not differences.

The churches need to train their people to be interested in community problems and community activities—both religious and secular. They need to mold public opinion in the best channels.

Most modern people believe that man cannot live by bread alone. However, most people do not seem sufficiently convinced of the need for spiritual bread to seek it out for themselves. In other words, programs need publicity to reach people.

The voice of the church must have an eternal value. Church publicity must not be done for the sake of mere publicity, but for the sake of Jesus Christ. People must realize that he is for Sunday, Monday, and always.

Ministers Are the Key

In most local churches, ministers are the key to better public relations. Editors are always interested in people rather than in things. The public relations chairman should begin his creative thinking with his minister. When the minister is made the official spokesman of the church, the church will become known. In some cases, it is necessary to remold a key before it will open a lock. A word from the wise public relations chairman at the right time should be sufficient.

A Plan for Publicity

When the biggest event of the year comes around, it is no trick to get one or two stories run about it. It's quite another matter, though, to have ten or more stories appear on a single event or series of events. It is possible to achieve this, if a publicity plan is developed.

Where does one start? The first thing to do is to put in writing the goals, the aims, and the purposes of whatever it is that is being done. Then the committee planning it has its advance discussion and begins to make its preparations, including the appointment of a publicity committee. Budgets must consider time as well as money. If there is enough money for an expensive publicity campaign, it still won't be possible unless someone (or several someones) have enough time and know-how to manage the campaign. A strong steering committee is a priceless asset. And now for the plan itself:

An announcement, sent in well in advance, tells the news of what, who, when, where, why and how, in very brief form. This is followed by a story on the sponsorship and objectives and then by a more detailed general story, which includes a picture of the key speaker.

You stand a chance of an extra story or two if you can quote a "name" (preferably the mayor or governor) and if you can tie in your event with others of current interest, of civic need, or a sidelight told feature-style about the event itself. You might even consider the possibilities of a story on the committee and its work or of suggesting that an editorial be run.

Contact the radio stations with brief announcements for news programs and station breaks; offer devotional speakers, background information, guest musicians, and transcriptions of outstanding speeches and worship services which take place during the actual event. Posters in store windows, inserted in mailings, and spread door-to-door by Boy Scouts will also help to make the public conscious of your event.

The day before the event begins, the newspapers should be asked to carry a big story with the final details of the program and another picture. This request should first be made about a week in advance of the date the story is needed.

Those responsible for press coverage should invite the reporters far in advance, greet them with mimeographed speeches, biographical sketches, pictures, program data and background material and make sure that they have adequate working facilities for on-the-spot coverage. When the event is over, send a summary story to the newspapers. Copies should also be sent to state and national religious journals.

Tricks of the Trade

If carbons are kept, they can be compared with the story that appears in print and all differences carefully noted, especially when the same changes are made repeatedly. Are sentences simplified? Is capitalization changed? Are certain words taboo?

More publicity is likely to result if a schedule is kept. A large chart can be ruled off and the respective columns headed: what, who, why, when, where, and how. In this way, both routine activities and special events can be given thorough coverage.

A scrapbook that is kept up-to-date can be a handy source of background information and an easy method of evaluating all the publicity put out for any one event. This scrapbook will increase in value if it is well-organized, labeled comprehensively, and compared with the coverage given the same event in preceding years.

Slanted copy has a much better chance of reaching the linotype machine than unslanted copy has. To slant copy, tie it up with approaching holidays, current civic problems, local events, or local VIP's. National news releases stand very little chance of being given a big play on page one (or even on page forty) unless they have a local interest slant.

Another trick that pays off in publicity is to have one person and only one person actually contact the newspapers. If three or four individuals from a church phone or send releases to the city editor, about a specific event, he is likely to become confused. In fact, he may get so confused that he dumps all four in the nearest wastebasket.

Experts, VIP's and the like are very handy people to have around. If a collection of them is desired at a meeting, it is a very good idea to feed them. They must eat, and if someone offers to feed them good food sans the check, they are very apt to come. And if there is any possibility of wanting to use them again, a thank-you note can do worlds of good.

To Write Effective Copy

Be Christian. If a story is not worthy of the label Christian, it has no business masquerading as church publicity. The pages of the public press should never be used to blacken the name of another religious group nor should they be used for any purpose that is not first and foremost a Christian purpose.

Be accurate. If a news story is not factual, it is not news.

Be creative. Say the unexpected.

Be brief. Direct and simple language is nearly always the most effective. The story of the creation, for instance, con-

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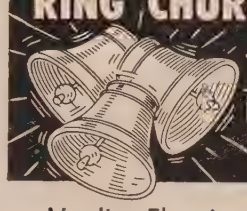

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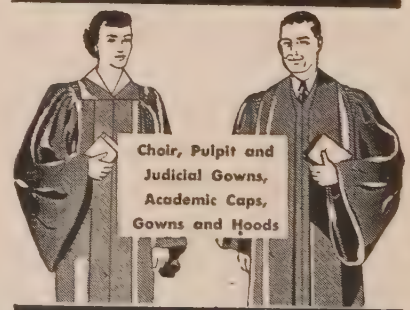

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tains 684 words and would fill about half a column of newsprint.

Be timely. Promptness in publicity often means the difference between a published and an unpublished story. A story that has a future slant has ten times more news value than one that has already happened.

Be persistent. Eventually, by sheer persistence, an editor's resistance can be worn down to the point where he will conclude that something must really be happening out at your church.

Be local. National programs and national news releases mean nothing to a reader (and therefore nothing to an editor) unless they are tied up with the details of the local program that is a part of the national plan.

Be specific. In financial publicity, for example, figures have little meaning. If, however, the minister says that if every member of the congregation will increase his weekly contribution to the church the amount one malted milk costs, that it would be possible to hire a director of religious education, then figures will mean something.

Be sincere. If a story is written sincerely, good editing can correct many of the other faults it may have.

Be positive. The Christian church must take a positive stand on all vital issues. It is not easy to get these stands into print, but editors are gradually waking up to the importance of Christian views.

Be active. Use word imagery that appeals to all five senses and depend on descriptive verbs rather than adjectives and adverbs.

Be humorous. Paul and the early Christians were not afraid to let their joy be seen. Modern writers should follow suit and liven up their writing with a subtle sort of humor that will greatly increase their readability.

The writer should be warned about using cheering and hissing words. Neither variety has any business as a part of religious publicity. If the facts of the situation are not sufficient by themselves to produce the desired reaction, than the situation itself should be changed.

Two other warnings should be given: don't be complicated and don't overload the copy. Don't deceive the reader by making something sound better than it really is. Trust comes from truthfulness and trust is something that can only be earned the hard way.

Make Publicity Mean More

Since a bulletin board is a miniature billboard, it must get traffic attention. This calls for a good location to begin with, brevity, timeliness, simplicity, art work and color. An outside bul-

letin board must not simply say "Welcome." Welcome to what? The names of the church and the minister, the times of services, and the titles of Sunday sermons are essential. During the week, it should have a challenging thought, written in letters large enough to be seen easily by passersby. and should be well-lighted. The thought should be brief, pointed, and changed frequently.

Usually the morning bulletin is the first thing the visitor receives as he enters the church. It may contain just orderless notes mimeographed so that they are almost unreadable. Or it may be an attractive invitation to divine worship. The difference lies in thoughtfulness and a good stencil.

If an announcement does not get into the bulletin or needs special emphasis, the minister should make a brief and pointed announcement from the pulpit and convey by his attitude that this, too, is a part of the service of worship.

The exhibit showcase should be at eye level, have removable shelves, glass doors, and lights. Exhibits are effective if they are simple, graphic and arranged around one idea. By using illustrations, small models, posters, drawings, and charts, the theme becomes new again. Good lettering and frequent changes of exhibits are special pointers. Subject matter can include such things as promotion of denominational colleges, missions, conventions, camps and assemblies, religious books and music, graduations, special days, and community groups. The better the exhibits, the greater the attention they will receive.

Two Baptist churches in Minneapolis are making effective use of light. First Church floodlights its steeple so that it is a part of the Minneapolis skyline. A lovely stained glass window at Trinity is lighted so that the light shines out to those passing by. Christ is still the light of the world. If churches can put this point across through light, we shall be doing much to bring hope to a world of darkness.

St. Paul used direct mail in the first century and it has been a vital medium for church publicity ever since. Letters should have a personal appeal and purpose that are plain to the reader; be mechanically right and timely; and should be written naturally, briefly, sincerely, and accurately on high quality paper and sent by first class postage. Thank-you letters and letters to the editor can be of great importance to the public relations program of the local church.

To make postcards different, put a large question mark or exclamation point or an illustration that ties in with the theme of the event, on the stencil before superimposing the message. Other ideas include putting the stencil on the mimeograph backwards and having a colored border put on the postcards itself.

Cut-out invitations are good attention-getters. Sometimes it is necessary to resort to telegrams. They are a sure method of getting anyone's attention. In most cases, if the letters received are interesting, it will not be necessary to create havoc with the budget by sending telegrams.

Telephoning is a two-way communication which is frequently overlooked as a publicity medium. The person who conducts a telephone campaign must be unusually familiar with whatever he is promoting, be persistent, friendly, enthusiastic, and speak distinctly. Quantity telephoning is time-consuming but necessitates no other expense and usually reaps big dividends —far more than sending a letter or a postcard.

The parish paper must fit the needs of its readers and must compete favorably with the quantities of professionally-produced publicity found in the homes—magazines, newspapers, books, radio and television programs—in order to be read. Paul Carter, Department of Public Relations of the American Baptist Convention, makes these suggestions:

Your parish newspaper will be read, —indeed, it will become very popular if it is kept to the newspaper style of reporting the facts. It is our experience that this will not be true if you load the paper with propaganda and sermonettes. If you must editorialize, we recommend that you follow the newswriter's style of presenting it in interview form. Use news type, action photographs, cut lines, and headlines, all of which conform to newspaper style.

There is no substitute for personal calling in the homes of church members. It is most definitely the most effective form of public relations for churches.

Contests are a good way to arouse interest in something. The possibilities include naming a new project, competing for camp or convention scholarships, or contests between teams to see who can get the most new members or the most pledges for a financial campaign.

Another good attention-getter is the use of inserts. They might be blotters, buttons, fliers, calendars, or cartoons. *Motive*, the Methodist student magazine, has made very effective use of cartoons in the magazine itself and through advertising channels.

In radio and television, the three most important things to remember

Proven worthy
of your confidence...
'Philadelphia'
Church
Carpeting
Woven by a 106-year-old mill with a tradition for quality... with sound construction and appropriate styling that are attested to by hundreds of outstanding church installations now in use.
Choose from a complete line of all-wool pile figured Wilton and plain and Moresque velvet types ... woven specifically for churches.
For samples and prices, write for name and address of dealer nearest you.
PHILADELPHIA CARPET CO.
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RAMBUSCH designers and craftsmen working with you and your architect, will find a solution within a designated budget for your church interior.

Decoration

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are to be natural, to be informal, and to get to the point immediately. And speaking of TV, by having a set in the church, the young people won't have to go to the taverns to see their favorite programs.

Movie trailers are another public relations medium that has been overlooked. Two groups that should be commended for the excellent service they are rendering in the production of splendid religious movies are the Protestant Film Commission and Cathedral Films. There are many untapped possibilities in the visual aid field which churches have not yet explored. How many churches, for instance, make their annual reports come to life through the use of colored slides showing the activities of the year?

The same suggestions given for local church bulletin boards hold true for billboards. It is also frequently possible to secure store windows located in strategic areas for unusual window displays for a short period of time.

Current information on the location of the church, the name of the minister, and the times of regular services should be kept posted on permanent bulletin boards in the lobbies of large hotels, railroad, airport and bus terminals, and on local college and university campuses.

The general public regards paid newspaper advertising as the biased statement of opinion, while press releases in the news columns are usually allowed to stand on their own individual merits.

The sacred page is not enough. Now is the hour for Christian leaders to bring more of the sacred to the mass media which lie waiting, beyond the sacred page.

Massey

(From page 15)

Acre projects to modernize its plant and its program.

Mr. Massey's "mission church" was formerly a dilapidated dance hall. He remodeled it with a new roof and by replacing the broken glass in the windows. Now he's trying to "remodel" the people. In this old building where formerly there were fights and "cuttings" and even murders, he had eighty-six children attend his vacation church school last summer. Mr. Massey claims he put twelve dozen window panes in this old building at this Cooleemee mission. He is also responsible for a few new windows in the lives of some of the young people in this little industrial village.

Twenty-three of Mr. Massey's young people have gone away to college. Eight are in college now. Two young men who are now studying for the ministry say it was through his influence that they heard this "call." Five of his young people have become teachers, three are nurses.

It is easier for a merchant to take an inventory or a farmer to calculate the effect of hybrid seed on his crop yield than it is for a minister to add up his fourteen years of work. In Mr. Massey's Mt. Vernon Church there are six widows and an invalid man. The men of this church go every autumn to these seven homes, cut logs, haul them in and saw and split them and pile up the winter's wood supply.

Mrs. Lethis Blair's house caught fire and burned to the ground two years ago. The church people worked together and built her a new home.

Only three of the Negro families in this parish owned their farms fourteen years ago. Now eleven are farm owners. Seven others have bought or built houses.

"I can tell a great difference in the interest of the members for the church," says Mr. Massey, "before and after home ownership."

Roosevelt Woods had been a farm hand on Jim Rex's place for eight years, getting nine dollars a week, living in a sharecropper's cabin trying to support a family of four. This is the way his wife Catherine told it:

We weren't getting ahead and we weren't getting any younger. We bought one acre. It cost us $100. I said to Roosevelt, "I'll go to work in Greensboro." We paid for the acre in three payments. Then we bought 1000 feet of lumber. I thought 1000 feet would be a lot but it was just a little pile. We got the frame up. We moved into the skeleton. One room first. We were happy in that one room, because it was more than we had ever owned before. I cooked in that home in Greensboro for eighteen months. Came home every two weeks. Finally we got a living room, three bedrooms, a dining room, a kitchen and back porch, a washing machine and refrigerator. We've been here four years. My husband and I did all the work. We just didn't know what we could do before. The only thing I could think of was to thank the Lord. We put a lot of prayer into this house. As we look back I don't see how we did it.

But other people saw how they did it. The County Negro Home Demonstration agent has eighteen clubs in Rowan County. One of her county projects last year was a "Home Beautification Contest," into which thirty-one Negro families were entered. The first prize was awarded to Mrs. Catherine Woods. Since her husband lives in his own house now he can choose his own work. He works in the cotton mill at Cooleemee and gets $35 a week instead of his nine dollars on the Jim

Rex farm. The delicate shades in Mrs. Wood's curtains, the flowers in her yard, the music from her piano, the joy of ownership, the prayers that went into the house, all go into Mr. Massey's new inventory in this big parish.

There is no place in annual reports or books of church statistics to add up the work of a pastor like Mr. Massey. He helped "provide Christmas" for five families last December but only one of the five was his. He has 27 boys in his Scout Troop, but some of them have been baptized into other churches. He helps in the chaplain's work of a prison camp but his hearers are not prospective members. His denomination pays him $10 a month on travel expenses for his parish work but his gasoline tank uses up $45 worth of gas.

"I have a summons for you" is the way the county sheriff greeted Mr. Massey one day at the door of his manse, and he handed him the paper. For a moment he was startled by the sheriff's guns as well as the summons. When he began to read it, it was a new kind of summons.

"You have been selected by both races," it began, "as the most influential Negro in our county." Then he found he had been appointed as the sole representative of Davie County to work with five other men in the next county to locate a new hospital for Negroes. A man of wealth had left $409,000 to match state and county funds to build a hospital "for the Negro citizens of the two counties free of charge."

Mr. Massey's college-bred wife, the mother of four, is the daughter of a minister, and knew some of the sacrifices that were ahead when she married Mr. Massey. One of the guests at her wedding asked, "Aren't you tired of being poor?"

After fourteen years she says: "We have no money but we're not poor! We're rich!"

AMERICAN LUTHERANS NOT TO REQUEST CLERGY SECURITY COVERAGE

Waverly, Iowa—The American Lutheran Church voted at its twelfth biennial convention here not to request the extension of federal Social Security to ordained clergymen.

However, should Congress amend the Social Security Act to include ministers of religion, the church said it will not "stand in the way" of pastors who may wish to participate in the program.

By its action, the American Lutheran Church declined to follow the example of four of its sister bodies in the National Lutheran Council.—RNS

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COMBINED WITH THE FINEST MATERIALS FOR ALL DEVOTIONAL APPOINTMENTS OF THE CHURCH

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CATHEDRAL CRAFTSMEN
Waukesha, Wis.

FREE... Wurlitzer's fund-raising kit for church organs

You only have to hear a Wurlitzer Organ to know why it's called the "voice of worship." Its tone enriches Divine Services. It inspires meditation. It creates an atmosphere of prayer.

That's because the tone of a Wurlitzer is derived from a *natural* musical source—the Wurlitzer reed. You get all the advantages of an electronic instrument without sacrificing traditional organ effects when you choose a Wurlitzer.

Wurlitzer has prepared a special kit to use in raising organ funds. Visit your Wurlitzer Dealer or write for this proved fund-raising guide today.

WURLITZER
World's Largest Builder of Organs and Pianos Under One Great Name

Fund-raising kit for churches —write for your copy now!

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Please send me without cost your fund-raising kit for Church Organs.

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NEW BOOKS

The Church at Work

Church Work in the City by Frederick A. Shippey. Abingdon-Cokesbury Press. 255 pages. $4.50.

In order to have this volume work its perfect work the reader will have to know whether Dr. Shippey has the authority to say what he does about meeting the seven basic problems. Some of us have lived with him through surveys and meetings of various mission boards and in important conferences. We quickly confirm his claim to experience and scientific training. We will add some things which his humility will not allow him to admit, much less proclaim. He has vision and a genuine spirit. His acquaintances accord him a place of leadership because of his special aptitude for the areas discussed in this book.

The manual is for city pastors, church executives, and students who wish to know what the urban church faces in our day: The changing fortunes of the city church, the ways to study a local church, how to conduct a religious census, and the strategy of denominational teamwork. There are also detailed chapters on the special procedures for the downtown area, apartment sections, the neighborhood churches, and new church work in the city and suburbs.

Careful consideration of the situation in each area with the author, who has now achieved a unique experience in dozens of cities and has had a chance to check his diagnosis, will clarify and encourage church leaders. Experienced pastors will receive new slants on things about which they think they have full information now. What about studying contributions of members to see what should be done for the spiritual well-being of the contributors? In the study of the local church this is fully discussed.

Where should a new church be placed? Those who are not placing a new church will find information to help them utilize their advantages and face their disadvantages.

The closing appeal for teamwork will make most readers stop and pray.

H. F. C.

Establishing the Converts by Arthur C. Archibald. The Judson Press. 108 pages. $2.00.

Ministers have long felt the need of conserving the results of evangelistic efforts. It is as important to teach, train and develop new members as it is to lead them to a knowledge of Christ as their Saviour.

The author has attained eminent success through extensive experience in this field and offers timely suggestions from experience, study and observation. As one reads the book he will feel that he is not doing all that he would like to do to develop new members and may catch fire through an idea or plan and make his own church program more effective. This practical book should be a blessing to pastors everywhere.

T. B. R.

Advent by Jean Danielou. Translated by Rosemary Sheed. Sheed and Ward. 181 pages. $2.50.

The author of this book is a French Jesuit who at present is the associate editor of *Etude*. This is his second book to be translated from the French into English. His other activities include the professorship of Patristics at the French Catholic Institute. He has been interested for many years in the ecumenical movement both within and without his church. This book gives a brief outline of his views on the theology of history.

The subject, Advent, refers, not to the season but to the general work of preparing men for Christ. The author deals with what is involved in conversion to Christianity. Jean Danielou begins with the question: Since we say it is possible for those outside of the church to be saved, why do we insist that everyone ought to be a Catholic? He further asks this question: Should the church look upon other religions in an optimistic light and assume some parts true preparation for Christ or should it take a pessimistic attitude that they are false and are barriers to the coming of age of the fullness of Christ?

The answers to these questions are found in the author's description of the great precursors throughout history. Two chapters are devoted to a study of Abraham and the Covenant and to Melchisedech and the universe. The last percursors are John the Baptist, the mission of angels and the Blessed Virgin. In these three chapters the sources of authority are largely the early church fathers. Part three, consisting of two chapters, describes the cosmic mystery of the Passion and the Ascension. The last chapter which the author calls his conclusion is entitled "Christ as Prophet." Christ's work consisted of "the understanding and making known of God's view of history." The church now "in the variety of her vocations, reproduces and carries on the various ministries of Christ, in his works of mercy and in his works of teaching, in his priestly ministry and in his kingly ministry." Each of these ministries are functions of the mystical body.

This book will give both Protestant and Catholic laymen the answers to these fundamental questions of how men and women may be prepared for Christ in accordance with the historic Roman Catholic Church.

W. L. L.

. . . And Be Baptized by Kenneth Irving Brown. Judson Press. 87 pages. $1.50.

This is a minister's handbook on baptism by immersion and grew from a series of five articles that appeared in the "Baptist Leader" in 1948. It purports to give new meaning, reverence and beauty to this ordinance. It discloses how the rite is administered by various ministers, gives two dozen actual photographs of the ceremony in operation and prints scale drawings for the construction of a baptistry.

Author Brown is well known, having been president of Hiram College and Denison University and presently director of the Danforth Foundation.

Since seminaries in the past have given little practical instruction in the conducting of baptism, this book should be of great help to those approaching the administering of this rite for the first time. It is a practical manual for those faiths which immerse as their form of baptism.

O. L. I.

Foundations for Freedom by W. Earle Smith. Judson Press. 112 pages. $1.50.

The sub-title of this book is "A Consideration of Baptists, their heritage and contribution to American Life." Ben Browne who writes the foreword that "a great need exists today for re-examining current Baptist issues" such as liberty, justice and soul freedom, the foundation upon which our free America has been built. "America stands alone," writes the author, "upon these principles which are now being challenged right here in our own country."

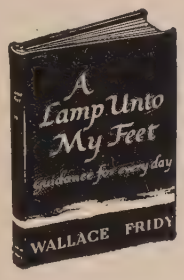
The first chapters have to do with Baptist fathers who pioneered the way for religious liberty and, while Baptists date from no certain time or person, the writer goes back to Peter of Bruys in 1125, Arnold of Brescia, 1155 and Peter Waldo of 1173 for the beginnings of soul freedom. The succession follows through Huss, Luther and Hubmaier, into England, with separatists in the new world such as Roger Williams and John Mason Peck.

He deprecates the Hyphenated Baptist who goes "About as a self-appointed judge over the thinking of others" denouncing others "as not conforming to his point of view." He eschews "Ingrown Baptists," "a term applicable to any Baptist group which has developed a finality and sufficiency within itself."

Give Books This Christmas!

HERE I STAND
A Life of Martin Luther

Roland H. Bainton. "Behind its value as a lively and accurate portrait of the personality of Luther lies its still greater value as an aid to understanding the impulse of the Protestant movement in its formative period."—*W. E. Garrison in Christian Century.* RICHLY ILLUSTRATED WITH RARE WOODCUTS AND ENGRAVINGS. **$4.75**

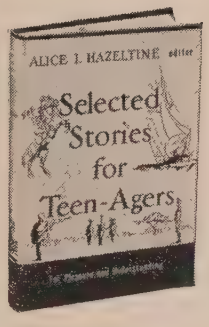


GREAT HUMANISTS
Aristotle • Cicero • Erasmus
Irving Babbitt • Paul Elmer More

Lynn Harold Hough. In these five perceptive and memorable "spiritual biographies," the outstanding Christian humanist of our time presents the essence of humanism across the ages—and reveals the close affinity of true humanism and Christianity. **$3.50**

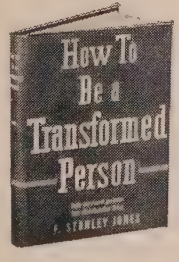
A LAMP UNTO MY FEET

Wallace Fridy. A book every pastor and church leader can recommend: 40 inspiring devotions written in the layman's language and dealing with his everyday problems. For the preacher's or teacher's own use, *A LAMP UNTO MY FEET* is especially valuable for its abundance of real-life, close-to home illustrations. POCKET SIZE. **$1.25**



SELECTED STORIES FOR TEEN-AGERS
For Pleasure and Understanding

Compiled by Alice I. Hazeltine. Teen-agers who receive this book at Christmas (or any time!) will find it of absorbing interest and enduring value. It contains 26 stories of adventure and heroism, ranch life, animals, famous men—by such well-known authors as John R. Tunis, Dorothy Canfield Fisher, Jesse Stuart, and Joseph Cottler. ILLUSTRATED. **$3**



THE UPWARD CALL

Henry David Gray. These twelve weeks of daily devotions, written expressly for high school and college youth, show that Paul's letter to the Christians at ancient Philippi is as applicable and valuable today as when it was written. **$1.25**

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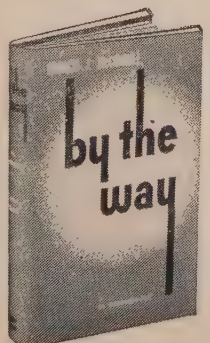
Georgia Harkness. Five months of daily meditations. "A devotional manual that is unique in that it is based, not on Scriptural quotations in general, but on the recorded words of Jesus."—*United Presbyterian.* POCKET SIZE. **$1.25**



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Joseph Fort Newton. Sixty-five daily devotions. "Written in his facile style, with a gift for illustration and pungent phrase, each one is sound and rich in meeting the problems that beset every person. Not a substitute for but a stimulus to profound religious thinking."—*The Churchman.* POCKET SIZE. **$1.25**

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Ralph W. Sockman. "The distilled essence of what evangelical Christians believe and increasingly practice . . . studded with apt allusions . . . a perspicuous and fascinating appraisal of Jesus' teaching to the multitudes on the Mount."—*The Expositor.* **$2**

BY THE WAY
The Autobiography of a Great Pioneer Liberal

Francis J. McConnell. "It not only brings an interesting and informative life story but it throws light on the important issues which have concerned the church of the twentieth century."—*Garrett Tower.* **$3.50**

SPIRES OF THE SPIRIT

Frederick Brown Harris. Thirty-eight informal meditations on such themes as The Guilt of the Good, A Time for Intolerance, and The Thralldom of Freedom. "They meet the issues of our time."—*Boston Traveler.* **$2**

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George A. Buttrick. "Unusual depth of insight and vividness of style. . . . In addition to stimulating his mind and stirring his heart, this book will give the preacher a number of fine homiletical illustrations."—*The Pulpit.* **$2.75**

A MAN AND HIS GOD

Russell J. Humbert. Twenty-two hard-hitting inspirational talks. "They provide good practical advice about putting faith into action. . . . Valuable in planning devotional readings or talks for men's clubs, service clubs, and similar organizations."—*The Lutheran.* **$1.50**

SAINTS WITHOUT HALOS

Alvin E. Magary. "It is doubtful that any writer about New Testament characters has ever been more successful in making these characters truly come alive than has Dr. Magary in his book of sketches [of] Christian men [and women] of the First Century."—*Presbyterian Tribune.* **$2**

BEGINNING THE DAY

Henry M. Edmonds. "Morning prayers for every day in the year—brief moments of meditation to help arm one spiritually for the day's demands. For personal use or for more meaningful family devotions."—*Christian-Evangelist.* POCKET SIZE. **$1**

HOW TO BE A TRANSFORMED PERSON

E. Stanley Jones. "If read with daily devotion, [this book] will undoubtedly help a person to find new peace of mind. Books like Dr. Jones' are powerful antidotes, helping people to gain confidence and find some worthy purpose in life."—*United Church Observer.* 384 PAGES. POCKET SIZE. **$1.50**

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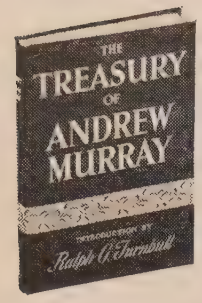
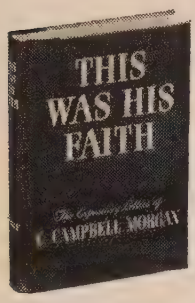


The TREASURY OF ANDREW MURRAY

Introduction by
RALPH G. TURNBULL

Selections from the works of the great evangelical preacher and author whose influence still pervades evangelical thought on three continents. A mystic, a flaming zealot, Andrew Murray realized the Christian life in himself. In these writings he shares the flower and fruit of such a life—a rich heritage! **$2.50**



THIS WAS HIS FAITH

The Expository Letters of
G. CAMPBELL MORGAN

Compiled and edited by
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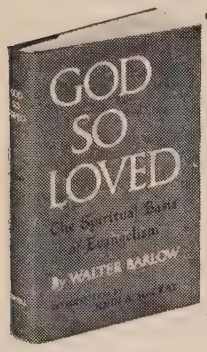
The "Prince of Bible Expositors" lives again in these personal letters—letters that run the gamut of the art of which he was a master. They contain the sound, long-considered reflections of the profound mind that made Dr. Morgan one of the greatest modern expositors of the Bible. Collected and edited by his daughter-in-law, these letters show what was in his heart and mind when he made his gift *a gift to the world.* **$3.50**



GOD SO LOVED

The Spiritual Basis of Evangelism
by WALTER BARLOW

Introduction by
JOHN A. MACKAY

Here is a monumental work dwelling on the need for, and true nature of, evangelism. In a day when evangelism too often means only large congregations and has little, if any, relation to Conversion, Repentance and Salvation —this book is especially timely. It is a call to a revival of the evangelistic approach of Moody, Sankey, Chapman, Alexander, Torrey and other past generation soul winners. **$2.00**

at all bookstores

Fleming H. Revell Company
Westwood, New Jersey

He defines what he terms a good Baptist as one who takes the teachings of Jesus as his guide for living, who does not prepare for others a doctrinal creed, recognizes the necessity of regeneration, and the priesthood of the individual.

He singles out two threats to soul liberty and spends his longest chapter on them, Soviet Communism and the Roman Catholic hierarchy. He takes a stand against centralized organization of evangelical Christianity, opposes the uniting of Baptists and Disciples and sees no good reason why Baptists north and south should not cooperate.

This is a primer on Baptist freedom and may find use in study groups and church school classes as the Baptist heritage.

O. L. I.

The Bible

The Interpreter's Bible edited by Nolan B. Harmon and an interdenominational board. Twelve volumes. Volume I: General and Old Testament Articles. Genesis and Exodus. Abingdon-Cokesbury Press. 1099 pages. $8.75.

The third volume in the procession of twelve is now available. Perhaps it is due to the increased sensitivity and intelligence of the readers but each issue calls for more enthusiasm than the book before! By the time the last one arrives and the buyers realize that it is free the pride of possession will be difficult for a reviewer to express.

Volume VII with the New Testament articles and the books of Matthew and Mark came first. Volume VIII on Luke and John was second. The increasing number of sales shows that book buyers feel each volume is to be valued in its own right. This is especially true of Volume I with its general articles.

The first section, General Articles on the Bible, gives 171 pages of meat. Ten authors present the significance and authority of the Bible, the canon of the Old and New Testaments, the history and interpretation of the Bible, chronology and charts. Dr. George A. Buttrick closes this part by recalling in his careful and inspiring manner the barriers to Bible Study, the nature and purpose of the Book, the meaning of inspiration and the rewards to be expected. Also the ways of making the study aid our prayer life.

The general articles on the Old Testament would make a good book. Nine authors prepare 262 pages for the reader on the Old Testament, the Apocrypha and Pseudepigrapha. The outline, style and authority of this thorough approach makes it difficult to turn to Genesis.

Such coordination among the publishers in having the Revised Standard Version arrive at the same time with Volume I will make sure that most ministers will spend more time with these two volumes than they have devoted to Bible study in times past.

The familiar format of the pages and the advice in the booklet which is available about how to use the Interpreter's Bible are more and more appreciated as the books are used.

A quick way to realize how much this volume can mean is to take a few references to Moses and read what the authors of the exegesis and exposition say. The two versions are in parallel columns at the top of the page. Across the middle of the page are the offerings of scholars on what we need to know to understand the verses above. The bottom of the page is an exposition written with the purpose of starting us to think and practice according to the teaching given.

Exodus 5 opens with Pharaoh trying to get more work out of the Hebrews and endeavoring to have them forget God. The headings of the exposition are "Those Common People!" and "Let Them Get to Work."

The outline of contents of Exodus on page 847 can in five minutes give a framework which will make the reading of a chapter in Exodus more meaningful. Though one has a feeling that the book is of lasting value there is a sense that the prayer of the editors is coming true—"that The Interpreter's Bible may be used of God in the travail of our times for the coming of the kingdom of his Son."

H. F. C.

The Crisis in the Life of Jesus by Ernest F. Scott. Charles Scribner's Sons. 152 pages. $2.50.

The crisis referred to in the title is explained in the subtitle. It has to do with the cleansing of the temple and its significance. What was the purpose of our Lord in this incident which has puzzled some of the commentators? It seems to run counter to his teaching. Dr. Scott, a veteran of many books on the New Testament, a scholar to whom Christendom is deeply indebted, has his own answer which he spreads over eight chapters. In brief, it is that our Lord cleansed the temple to assert his messiahship and to make it evident that his function was religious and not political. The temple incident, therefore, instead of being difficult to fit into the pattern of his ministry, becomes an integral part of his mission.

As always Dr. Scott writes with a delightful ease and clarity.

F. F.

Harper's Bible Dictionary by Madeleine S. and J. Lane Miller. Harper & Brothers. 900 pages. $7.95.

Today, on my own elbow-shelf of Bible study aids to which I refer constantly I put a copy of *Harper's Bible Dictionary. In* months to come, I anticipate it will gather no dust there; already, I have had it down five times to look up successively Gezer, Gerasa, Samaria, Jericho, and Ras Shamra. I am satisfied with the authors' remarkable condensation of a wealth of archaeological materials in these fields and delighted with their handling of it in relation to Bible text.

The *Harper's Bible Dictionary* is an ambitious venture that has taken Madeleine S. and J. Lane Miller six years of actual preparation, plus resources "accumulated through decades of Bible study and interpretation, not the least valuable of which came from nine journeys to the lands of the Bible and their periphery," and the assistance of generous friends in the field of Biblical scholarship. All this has resulted in a thorough, scholarly, valuable, up-to-date, one-volume dictionary stamped with the Miller's own peculiar genius

for stating facts in a readable, popular style, which will insure the volume a wide reading and use. Approximately 900 pages of text, 800,000 words, 3,000 articles, 424 fairly-recent illustrative photographs, 107 line drawings, sixteen multi-colored maps — the justly well-known and well-liked Westminster Maps of Bible Lands—it is a bargain at $7.95 for the minister, church school teacher, seminary student and millions of Bible lovers. Even a tourist in the Bible lands would find it exceedingly informative and helpful at the holy sites. I am going to make room for a copy among my allowed 66 pounds of luggage on my next annual air tour to the Holy Land.

H.-L. H. P.

Biblical Texts by Paul W. Nesper. Wartburg Press. 442 pages. $3.95.

This book offers assistance to ministers selecting texts for their Sunday sermons. There are fourteen series to select from, which provide almost a lifetime of texts to use or study, or be guided by.

The book has five divisions: Texts for Special Occasions with eleven headings; Texts for Festival seasons with thirteen headings; Texts for the Church Year with fourteen series; Texts according to the church year; Index of Texts according to books of the Bible.

This is the most notable collection of texts that we have seen. The Summer Directory of *Church Management* gives a list of texts for the year with helpful thoughts and ideas but ministers will find this volume most suggestive for fruitful study.

T. B. R.

The Epistle to the Philippians by F. B. Meyer. Baker Book House. 261 pages. Price $2.50.

This is a reprint of an excellent work by the late F. B. Meyer. He was a real student of the Bible and scholarly in all his writings. This "Devotional" commentary leads the student or reader step by step through the book, as verse by verse of epistle is explained.

The Epistle to the Philippians is one of the most important of all the writings of Paul and deserves a careful study which will be helped by this commentary. Sunday school teachers, ministers and all who are really interested in an explanation of this important epistle should own this book.

A.H. J.

Prayer

Making Prayer Real by Lynn James Radcliffe. Abingdon-Cokesbury Press. 254 pages. $3.00.

The Cincinnati pastor who wrote this book has spent years and years of careful study. He has conducted prayer schools with ministers and laymen. He shows evidence in his work of having tested and tried his beliefs, theories and findings.

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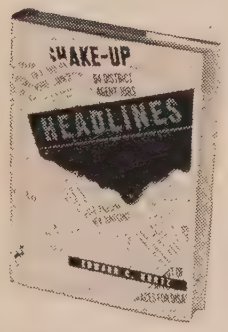

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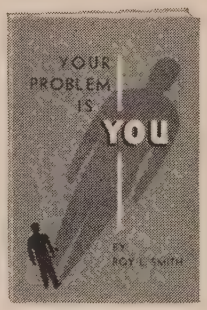

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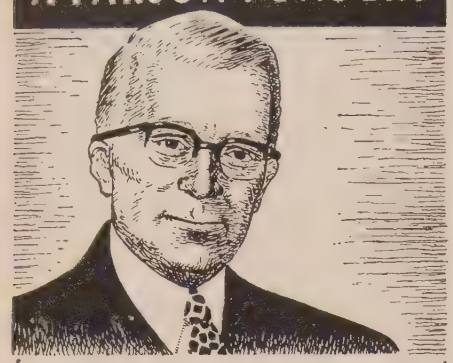

"It made me think"—the fact that the speaker had brought in an application made this remark noteworthy. Even more significant was the fact that the writer of the tract to which reference was made was being addressed though the speaker was entirely unaware of the circumstance.

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H. F. C.

The Way of Prayer, A Book of Practical Guidance by Francis B. James.

The Way Into the Kingdom by Frederick W. Shaw. Both published by Epworth Press, London, and sold here by Alec R. Allenson, Inc. The first has 82 pages, the second has 96. $1.75 each.

These are two of the Epworth Devotional Books series, simple in format, inexpensive, easy to carry in one's pocket, and full of meat for one meditative reading.

The Way of Prayer is a careful and most readable account of prayer, learning to pray, use prayer time, difficulties in prayer, and the goal of prayer, with a treatment of both intercession and meditation. Not least is the final chapter with its notes about books on prayer. Each chapter is based on the writer's own experience, and out of that comes his practical guidance.

The Way Into the Kingdom is a book of meditations, consisting of a translation of an incident in the life of Jesus (the author's own) and then a meditative prayer. These are all excellent, and this is a fine book to use after one has learned in the former one how to meditate.

H. W. F.

Meditations and Devotions by Francois de Fenelon, selected and translated by Elizabeth C. Fenn. Morehouse-Gorham. 143 pages. $2.00.

First come twenty-two brief meditations based on scriptural texts, each meditation limited to a page. Then Morning Prayers and Evening Prayers follow. Another series of meditations, called Effective Thoughts, twenty of these covering two or three pages each, are then followed by thirteen brief meditations for the sick. Such is the general plan.

Fenelon through his letters and his *Christian Perfection* is once again coming back into his own, after decades of indifference. These slight meditations, slight only in length, are translated into modern English, for the busy person seeking quiet to find help in the seed thought of each separate meditation. They well may be used in one's daily time of quiet, the source of meditation for the rest of the day.

H. W. F.

An Autobiography of Prayer by Albert Edward Day. Harper & Brothers. 223 pages. $2.50.

One may read this as a creative and well-written autobiography. Another may read it to be helped in his prayer life. Still others may open the book and be caught in its spell not caring for any conscious reason for reading it.

If the author uses an old word he quickly gives it a new edge. "God-conscious" will always mean more because of Dr. Day's honest and humble testimony about his efforts to attain such a conscious fellowship. How he hates cliches. And then! He can give a verse of some poor, old song a setting which will make the reader do a double take as he reads the familiar lines.

Those who feel they are compelled to race through books will find this one worth while to study by the outline and the index.

"Clarification is one therapy in the preparation of consciousness for a realization of God, with which the saints were not familiar." After saying this, the author gives some useful answers to the question we hear often, "Should I see a psychiatrist?"

H. F. C.

Preachers and Preaching

High Country by Alistair MacLean. Charles Scribner's Sons. 256 pages. $2.50.

Readers of *Church Management* will recall that one selection from this book was used in our department, Productive Pastures, used in the October issue. I was intrigued by Mr. McKeehan's introduction and was eager to go through the book. His enthusiasm is now matched by my own. Here is the flavor of the Scotch parson at his best. He lives with his people and believes that God does also. Under the coat of the laborer or the soiled dress of the housewife he finds men and women created in the image of God.

"God is prepared to do four things for every man and woman of us," says author MacLean. He is prepared to companion us, he is prepared to encourage us, he is prepared to be a light bringer and he is prepared to be an encourager.

Here, in a few words is the philosophy of this preacher. You should know him better.

W.H. L.

The Kingdom Is Yours by Louis H. Evans. Fleming H. Revell Company. 159 pages. $2.50.

It can be taken for granted that the thirteen sermons in this book were preached to large congregations, their author being the pastor of a church of more than 6000 members. It should be said here that this is the First Presbyterian Church of Hollywood, California, the largest Presbyterian church in the world. Interesting as this fact is, it proves little, or nothing, in regard to the value of the sermons. Let me, however, hasten to say that these are good sermons, readable, stimulating, constructive, and generally helpful.

These discourses could not be called intellectual. Neither are they particularly theological. And what theology they contain does not impress one as being especially thoughtful. This, though, does not mean that they are not intelligent. They are highly practical and rich in fresh, vital, compelling illustrations. Dr. Evans's big congregations get down-to-earth preaching in the best sense of the term. These sermons are also deeply religious, and this cannot be said of all published sermons.

The thirteen sermons seem to be grouped about the first, which furnishes the title of the book. A few other spe-

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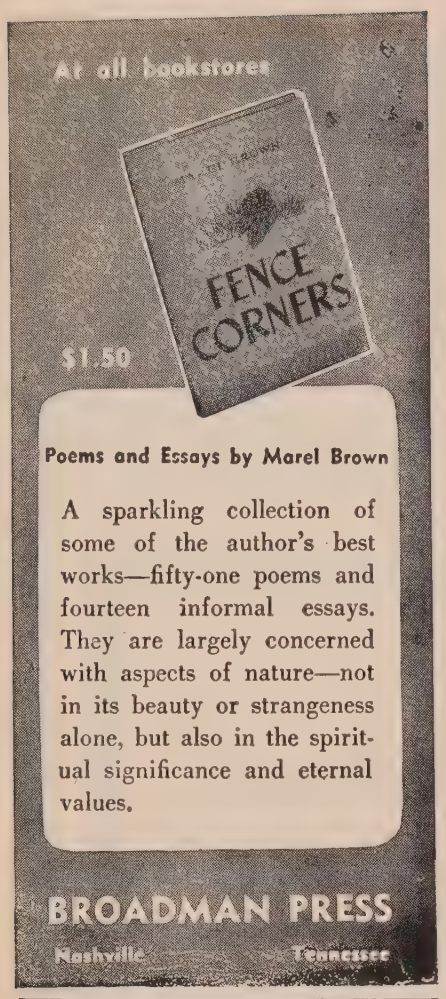
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cimen titles are "Ladies and Gentlemen, Meet the King," "America and the King," "The Regal Home," and "The King Is Here." Although some of the titles may impress one as savoring of an ecclesiastical dialect, the possible reader must not get the impression that this preaching is remote from the practical issues of life. It is most emphatically anything but that.

The Kingdom Is Yours is a book that laymen can read with pleasure and profit. It should also have a wide reading among preachers who are interested in studying various homiletical approaches. And are there any preachers who are not interested in this? If so, the reasons would be hard to explain.

L. H. C.

The Approach to Preaching by W. E. Sangster. The Westminster Press. 112 pages. $2.00.

This book can be read quickly—even for the first time. It is brief, clear, interesting, and stimulating. Those who read it once will find themselves coming back to certain passages in it again and again. No one can claim for it that it is in a field by itself. The publishers tell us that it has to do with the "meaning, privileges, duties, and pitfalls of the minister's calling." Although we have books galore in this category, those who read *The Approach to Preaching* will find it worthwhile.

Dr. Sangster has been minister of London's Westminster Hall for eleven years and in 1950 was president of the Methodist Conference of Greater Britain, the latter position naturally making him the official leader of the Methodist Church in the British Isles. During the period of his presidency he visited the six "Methodist theological colleges" in England and talked to the future preachers about their work. The six lectures which he delivered under these circumstances constitute the basis of *The Approach to Preaching.*

The first lecture is entitled "The Imperative Call." Dr. Sangster believes that the call to preach is more than a pious pretense. In this connection he says: "It would border on the ludicrous in the face of all this evidence to deny the call of God in the soul of man simply because a few men have pretended to a call they never received, or have disregarded a genuine summons when they found the way hard, or have seen a bypath later more suited to their love of lucre and of comfort." This thesis, like the other points in the book, is developed with clarity, humor, and vigor.

Another fine lecture, which could be of high value to many besides preachers, has to do with "The Husbandry of Time." Many passages are worth quoting, but I select one which illustrates the author's original approach: "And that leads me to say: 'Don't covet the distinction of being clubbable.' I know that runs counter to the advice which many laymen give to young ministers, and counter, also to the ambition you may have in your heart. It is nice to be known in the neighborhood as 'matey' and 'a good sort': to be smacked on the back by Tom, Dick, and Harry, and in constant demand at Rotary Clubs, the British Legion, and in other places where men foregather. But you will buy that distinction dearly . . ."

Some will regard the lecture on "The Perils of the Calling" as the best in the book. Others will give first place to "The Plus of the Spirit." But such evaluations the reader must make for himself.

L. H. C.

Who Is Jesus? by George W. Truett. William B. Eerdmans Publishing Company. 171 pages. $2.50.

The fourteen sermons found within the covers of this book represent the lengthened shadow of a great ministry. It need not be said to anybody familiar with the history of the American pulpit that for the almost half a century of Dr. Truett's ministry the pulpit of the First Baptist Church of Dallas, Texas, was a throne of power.

The present volume is Number VI, of The Truett Memorial Series, edited by Dr. Powhatan W. James. These sermons are particularly characteristic of Dr. Truett's preaching in both form and content. They are primarily concerned with the person, the mission, and the message of Jesus Christ. The title of the first sermon is "Who Is Jesus?" and the text is "Truly this was the Son of God"—Matthew 27:54. The topic of the third is "Jesus Our Confidant" and its text is "And his disciples came, and took up the body, and buried it, and went and told Jesus."—Matthew 14:12. Sermon IX has for its caption, "The Sinner's Path to God" and is based on the text, "I acknowledged my transgressions."—Psalm 51:3.

Dr. Truett's theology could be characterized as a conservative, ironic, modified Calvinism. Apparent as this theology is, it is not the main phase of his preaching. His basic emphasis is on the Christian message of salvation through faith in Christ and obedience to his teaching. Along with this we find a warm, human sympathy and a practical human insight.

More than one student of the homiletics of the past generation has characterized Dr. Truett as the greatest preacher of his period. Although without the personality of the preacher directly manifesting itself, these sermons may not tower quite that high, it is not hard to recognize their real merit.

L. H. C.

Go Tell the People by Theodore Parker Ferris. Charles Scribner's Sons. 116 pages. $2.00

The author of this original and practical book on preaching as the rector of Trinity (Episcopal) Church in Boston occupies the pulpit once made famous by Phillips Brooks. The material presented in *Go Tell the People* consists of four lectures delivered at the Seabury-Western Seminary, Evanston, Illinois, as the inaugural series of the George Craig Stewart Lectures on Preaching.

It is comparatively seldom that there comes from the press a book dealing so specifically and so practically with the real business of preaching. Since it is so rich in ideas, it will now and then provoke dissent. Kipling wrote the words:

"There are nine and sixty ways of
constructing tribal lays,

And every single one of them is right."

There are also nine and sixty ways of getting results in preaching. Books on preaching, which like this one are characterized by intellectual respectability and spiritual insight, are of high value. None of them, though, contains the last word to be said on the subject.

The lecture on "The Content of a Sermon" can be used here to give some idea of Dr. Ferris's contribution. The central thought of this lecture is that most sermons can be divided into four groups: prophetic, didactic, evangelical, and therapeutic. The second and fourth of these words are decidedly bookish, but Dr. Ferris makes the logic of his division entirely clear and has some fine things to say about all four types. One might wish for an exceptionally wide reading for the three pages dealing with therapeutic preaching.

The chapter on "The Form of the Sermon" is also worthy of careful reading. Dr. Ferris uses one of his own sermon outlines as an illustration and then presents the sermon itself. The sermon is excellent. Concerning the outline there could be more difference of opinion. This does not mean that is not logical, clear, and complete. Some might think, however, that there is too much of it. And not everybody would agree that the heads should be designated by sentences rather than words.

In this lecture there is a paragraph about "illustrations from poems." Dr. Ferris says that in using illustrative material of this type the label should be "handle with care." Then he goes farther and adds that poetry used in sermons should be "good poetry" and states that "most poetry that appears in sermons is anything but good." This brings up the question as to what he means by "good." Most emphatically there should be no taboo against quoting anything but great literary masterpieces. Some of them are not particularly quotable. Just yesterday I reviewed for *Church Management* a book of sermons which contains several quotations from magazine verse tending to be more or less ordinary if judged by artistic standards. It is my opinion, though, that they made the sermons in which they are found more helpful.

Near the end of the last lecture, which bears the title of "Personal Problems of the Preacher," find the following fine advice: "Be simple. If you cannot say what you have to say in terms that at least a high school student can understand, don't say it. The story you have to tell is only spoiled by your excessive attempts to be profound. No one is truly profound until he is simple."

L. H. C.

The Changing World

Hitler's Tischgespraeche im Fuehrer-Haupt-Quartier. 1941-1942. By Henry Picker. Athenaeum-Verlag, Bonn, 1951. 463 pages. 19.80 DM.

The Hitler Table-Talks, stenographically recorded, are among the valuable mass of material for an evaluation of the Fuehrer and the function of German National Socialism in the historic

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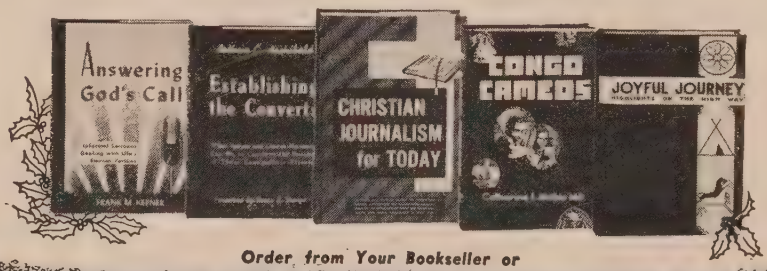

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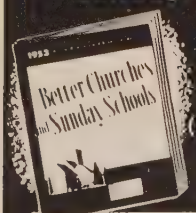

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evolution of the nations involved in World War II.

Undoubtedly, Hitler was a genius. Also, without doubt, he was without spiritual reserves and basis in his *Weltanschauung*, so that, had his Germany won World War II, the Christian principles of humanity under God would have been destroyed. His plan envisioned the organization of the Continent of Europe under the dominance and leadership of German peoples, including the exploitation of Western Asia for the benefit of the Master Race. In this Hitler saw a re-born Empire of German stock (relieved of the "Holy" and the "Roman" parts of the quondam "Holy Roman Empire of the German Nation").

The elimination of all moral, guiding principles in Hitler's philosophy is clearly presented. People are to be used for the ends of the greatness of the Empire, which will be led by an elite of mind and body. That superiority will be bred and trained in calculated, ruthless fashion. Jews, in this scheme, have no place. And the Slavs are to be the serfs, who will be kept at an inferior cultural level.

To be noted is Hitler's insensibility to the imponderables of human history: right, justice, human sympathy, Christianity. Without these, nihilism would usher in a new creation of heaven and earth!

It was as tragic an error to hold Hitler's *Weltanschauung* to be an isolated phenomenon in the era of world-wide nihilism, as was the Fuehrer's own miscomprehension of the reality of things. Merely to defeat Nazism was a victory of nihilism, of which it was only one expression. Yet that catastrophic mistake was made by the West which ostensibly was fighting to sustain the Christian values that had been established in two thousand years of history.

The application of nihilistic norms found employment on larger scales by the victors than had been Hitler's plan. Europe and Asia, with hundreds of millions of people, innocent, suffering folk were betrayed: slavery was established at the word of self-appointed leaders; the law of human rights was abrogated; the "vae victis" was resurrected from the pre-Christian era — in the guise of war-guilt courts—as impersonally and cold-bloodedly as Hitler planned the liquidation of "racial enemies."

The mirror of Hitler's mind in these "Table-Talks" reflects the world of his age. It may well be the *Goetterdaemmerung* for the world of nations! But the faith and hope, even of that pristine insight into the depths of universal tragedy is the re-born world living according to the eternal laws of God, in peace and brotherhood!

J. F. C. G.

Sociology

Your Other Vocation by Elton Trueblood. Harper & Brothers. 125 pages. $1.50.

This is the seventh book in about as many years by the Quaker professor of philosophy at Earlham College, Indiana. Like its predecessors it expounds in simple, plain language the Christian message for our time.

Through all his little books, for none of them are lengthy, Prof. Trueblood has been emphasizing the need for a more widespread participation by the laity in the churches. This most recent volume is devoted to that theme. Here are the five chapter headings:

"A Place to Begin"; "The Revolt of the Laymen"; "The Ministry at Work"; "The Recovery of Family Life"; "The Education of Laymen."

While all the chapters are full of suggestions it is safe to state that the fourth, the one on family life, is the most fruitful and that it will provide an outline for many sermons preached next Mother's Day.

If the reader has not already become a Trueblood enthusiast let him begin with "The Predicament of Modern Man" and follow with "Foundations for Reconstruction," "Alternative to Futility," "The Common Ventures of Life," Signs of Hope" and "The Life We Prize." Then let him read the book now reviewed.

No other writer on the Christian faith in recent years has matched Trueblood's practical exposition of the power and place of our faith in the contemporary scene.

F.F.

Pilgrims of the Night by Edward E. Swanstrom. Sheed & Ward. 114 pages. $2.50.

Monsignor Swanstrom is executive director of War Relief Services of the National Catholic Welfare Conference. At the close of the war he first went into Germany, then later became active director trying to find a home for the 12,000,000 expellees, those moved by Allied pacts from non-German nations into Germany itself. The horror of the move, the terror faced by the millions themselves, and the sorry attempt of the Allies to handle these expellees is excellently presented in this volume.

It is not Catholic propaganda. Most of the expellees were Catholic, but it is a humanitarian problem. The world is solving to a degree the displaced persons mess, but it has done little to solve this one. This volume does well to lay it before us.

H. W. F.

The Return to Morality by Charles W. Tobey. Doubleday & Company. 123 pages. $2.00.

The senator from New Hampshire writes out of his experience with the Senate Crime Investigating Committee. Over half of the book deals with the report of the Crime Investigating Committee. The second part deals with the causes of rampant crime and the solution.

The author spares no punches, asserting that dishonesty and intrigue are rife in the capital, that Benedict Arnold rides again across the land and that proof of definite collusions between criminals and public officials was uncovered. He quotes from the report a city-by-city summary and gives the O'Dwyer story, the Costello story and gangsters who operate through clever lawyers with the rat instinct that knows how to get the bait without getting caught. The greatest of evils however is the apathy on the part of the citizen.

The causes he lists as lack of home restraint, inadequacy of schools, the failure of the church. For too many years people have been trying to live

without God. The book is larded with Bible references.

The solution is to sharpen our perception, a renaissance of spiritual power; local, state and federal commissions should be set up to keep an eye on criminal activities.

Some part of the book appears to be excerpts from speeches the senator has made, at least parts of the book could have been better written by the author. The writer is strong for the church and the uses of its gospel as the greatest remedy for the sick, national situation.

O. L. I.

Other

Choir Ideas by Flora E. Breck. W. A. Wilde. 143 pages. $2.00.

Most of these chapters are reprints from the Lorenz Publishing Company's popular "The Choir Leader," to choirs what the David C. Cook materials are for many Sunday schools. Miss Breck has discovered many ideas, and here they are in practical form. Some include a five-choir church, hymn-sings that help pay off mortgages, hymn-anthems, secular choir concerts, the place of prayer in the singer's work, and the like.

I do not think a graduate of the School of Sacred Music at Union Theological Seminary would find this quite helpful. Others who have the responsibility of music in churches large and small might. It is for these others.

H. W. F.

House of Earth by Dorothy Clarke Wilson. Westminster Press. $3.50.

This highly enjoyable novel is the story of youth in the India of today. Told with understanding and sympathy, it traces the life of a high-caste Hindu named Roshan, from the time of his birth until his young manhood. The conflicts in modern India have their effects upon him. The struggle to maintain the purity of his high-caste birth against the economic and revolutionary stresses of the past ten years is narrated in a series of fast moving sequences. The influence of a martyr missionary finally is felt and he finds himself in service to his people, embracing Christianity and forsaking his Brahmin background to take up medicine. A detailed story, as are all of Mrs. Wilson's beautifully written books. Her word pictures, and descriptive settings bring the reader into close contact with an alien land and culture. We enjoyed it very much and were certainly made conscious of the tremendous problems facing youth in that country. An excellent choice for your Christmas gift list and good reading for mission groups.

N. L. H.

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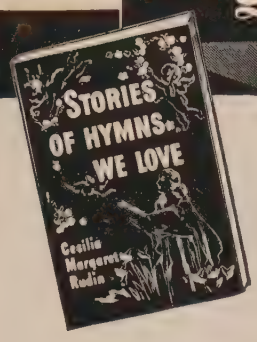

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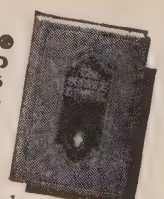

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(From page 52)

are always changing. They are always being clarified and heightened through the process of the years. But Jesus so outdistanced the ages in His ethical teaching and practice that, as yet, no age or race or nation has ever possessed the courage to follow Him without reservations. He was the incarnation of perfect goodness and, consciously or unconsciously, we are always judging human beings by His standard. When we see and admire a good man, we do so because we discover within his living and thinking some quality of Christ-likeness. Jesus is the Man of men, the perfect norm of what humanity ought to be.

God became Man that we
Might learn what a man should be!
How tender and true and strong,
How patient to suffer wrong.
When He for our sakes did die,
And rising, went up on high,
Still God, and still Man, He sent,
A Guide to the Way He went,
Who should give to us, day by day,
Grace to live lives His Way.
God became Man that we
Might learn what a man should be!

Again, Christ was the Illuminator of the meaning of death. "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death!" "Darkness and the shadow of death!" What a ghastly and affrighting suggestion! What did death mean to these unhappy dwellers of spiritual might? It meant utter defeat. It meant the dissolution of the body. It meant the ruthless destruction of life's tenderest bonds. It meant a "sting" from the poison of which there was no redemption, a "victory" over all that man worshipped and adored. Even among the Greeks, where one might expect some hopefulness which is born of culture, the thought of death was a haunting and dismal specter. True enough the Elysian Fields, far away in the land of sunset, were peopled with the children of happiness; but there were the dwelling-place only of the great heroes and national benefactors. The great mass of the race were doomed to Hades, where the spirit of man existed as "a feeble, joyless phantom." The sixth book of the *Odyssey* brings down to us the words of the shade of the great Achilles. Speaking of his experiences within the spirit world, Achilles is made to say:

I would be
A laborer on earth and serve for hire
Some man of mean estate, who makes scant cheer,
Rather than reign o'er all who have gone down
To death.

But hearken! "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death." And what did the light reveal? What difference did it make? Why, it meant that death was robbed of its "sting" and that the "victory" of the grave was revoked forever! "Jesus hath abolished death!" In these words of Saint Paul is announced the greatest victory ever won by or in behalf of mankind. "Abolished death!" Not in the sense that men no longer die, but in the sense that He has taken the heart and substance out of it. He has taken from it that which made it dark and spectral. Literally, He has devitalized it. He has extracted from death that very quality which made it death—its terror, its loneliness and its hopelessness. And the proof that He abolished death is written upon every page of the life and history of the infant church. The early Christians entertained no fear of death. For them, death was a nonentity. It exists, but it does not matter.

It is a good thing, as Dr. John Hutton has suggested, for all of us to read anew the story of the death of those two great heroes of the soul—Socrates and Stephen, the first of which is recorded by Plato and the second in the Book of Acts. Both are beautiful, and it does us good to read the one or the other. But it is of much greater interest if we will read them together at one sitting. Such a reading will reveal to us the truth of our text of the Apostle's triumphant announcement. Socrates accepts the hemlock with a philosopher's bravery; Stephen meets his fate with a Christian's joy. Socrates faces death with the frail comforts of logic while Stephen falls asleep with a smile. That is the difference which Christ has made!

"Jesus hath abolished death!" Out of the deepest darkness of the tomb and with the mellow music of a golden bell of hope and assurance comes the words, "Because I live, ye shall live also." "The dayspring from on high hath visited us!" Death has been lit up and, lo! instead of a grim and ghastly phantom waiting to clutch us and drag us down into the pit, behold we see a beautiful Angel of Release, and beyond the shadows, the face of our Father.—H. D. M. in *The Patrimony of Life;* Revell

POETIC WINDOWS

The Coronation

Our Lady went into a strange country,
Our Lady, for she was ours
And had run on the little hills behind the houses
And pulled small flowers;
But she rose up and went into a strange country
With strange thrones and powers.

Our Lady went into a strange country
And they crowned her for a queen,
For she needed never to be stayed or questioned
But only seen;
And they were broken down under unbearable beauty
As we have been.

Our Lady wears a crown in a strange country
The crown he gave,
But she has not forgotten to call her old companions,
To call and crave;
And to hear her calling a man might arise and thunder
On the doors of the grave.

—Gilbert K. Chesterton in *The Mary Book;* Sheed and Ward

December Twenty-Fourth

Tomorrow You are born again
Who died so many times.
Do You like the candle-light,
Do You like the chimes?

Do You stop to wonder
Why men never see
How very closely Bethlehem
Approaches Calvary?

—Eleanor Slater

Let Us Keep Christmas

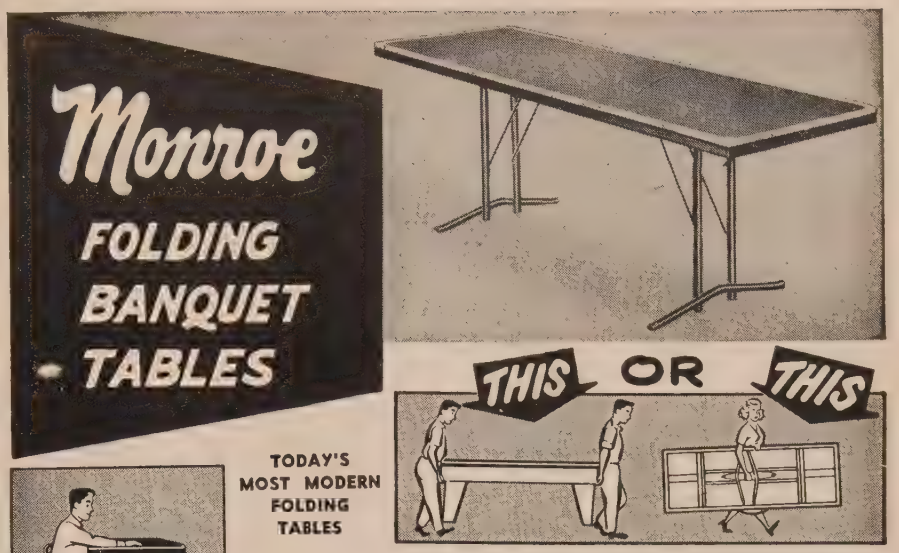
Whatever else be lost among the years,
Let us keep Christmas still a shining thing:
Whatever doubts assail us, or what fears,
Let us hold close one day, remembering
Its poignant meaning for the hearts of men
Let us get back our childlike faith again.

—Grace Noll Crowell in *Masterpieces of Religious Verse;* Harper & Brothers

SELECTED PROSE

The Saints

As they differ in birth and condition and talent, so too do the saints differ astoundingly from one another in the modes of expressing their holiness. It is perhaps the startling forms which these modes take that make the lives of the saints unintelligible, even repellent, to people who are sincerely eager to "understand about sanctity." Because we are prone to think of saints as other worldly, supernatural characters, we are likely to forget that they were conditioned as we are, by the culture of their own day, and reacted as we do to prevailing custom. Their souls made the vertical ascent to eternity, but their minds, hearts and bodies proceeded on a horizontal plane—in the context of history. The saints are, to be sure, "original and peculiar characters." But they are original chiefly because they never forget their origin which is God, and their common peculiarity consists in remembering what is peculiar to man—his sub-angelic and super-animal nature, which permits him to stand with one foot on earth and the other



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on the ladder to heaven. * * * The fact is, the saints give little thought to changing the world around them. They are too busy changing the world within them. They are not out to reform Caesar, but to confirm themselves to Christ. If there is one text in Scripture that exemplifies the Spirit of Christianity towards the world it is St. Paul's "God was in Christ in order to reconcile the world to himself."

The saints were reconcilers, not revolutionists. And yet — their efforts to reconcile the world to Christ, through themselves, effected the greatest political, economic, cultural revolution on earth. It is a revolution still in process, against which tyranny, dictatorship, mob rule, Communism are always to be seen as counter-revolutions.

Ideas have consequences. The Divine Ideas that filled the hearts and minds of the saints have had—and continue to have—sublime consequences in history.—Claire Boothe Luce in *Saints for Now;* Sheed and Ward

The Miracle of Calvary

I saw two Calvaries—one at the center of Christian faith; the other in the heart of God. That Swedish saint, the late Archbishop Soderblom, summed up the significance of the Cross in Christian experience when he wrote, "The horrible spectacle of one crucified as a criminal is the central point in the highest religious worship of the human race." In Christian belief the Cross is central. It is the supreme symbol of faith because through it the highest speaks to the deepest in man, and speaks the one solving word of God man most needs to receive. Calvary finds us at our worst and evokes our best, as no other event in history has power to do. A few shining Apollos may deny their need of a Saviour; most of us have learned through shame and sorrow that if we are to be recovered to moral health and spiritual wholeness, another must participate with us in that miracle.—David A. MacLennan in *Joyous Adventure;* Harper & Brothers

The Englishman

Some years ago a book entitled *The Englishman* was written by Professor MacNeill Dixon. He is an Irishman who was the professor of English literature in a Scottish university. His point of view ought, therefore, to be sufficiently detached to be interesting. * * * Briefly, the writer's idea is that the Englishman is a paradox. That is to say, he has a wonderful faculty of making "the best of both worlds." He seeks to come to terms with the physical and also at the same time with the spiritual realm. He loves the *via media.*

He is an idealist and a realist; he bases his plans on fact, yet never loses sight of ideals. His head may be in the clouds, but his feet are firmly on the ground. That is why he is an empiricist, and that is why continental people sometimes so misunderstand him as to call him "perfidious." MacNeill Dixon says the Englishman is quite right and is very wise. In his quest for a balanced view of life that does justice, in the existing circumstances, to all its aspects. — John Short in *Triumphant Believing;* Scribner's Sons

BOOKISH BREVITIES

"The profoundest biography is the study of a man's mind. A man always thinks things before he does them. The thought is the father of the act. And as thoughts become a great corpus of thought, they contain the very essence of the lives of men and of the life of civilization itself"—such is the thesis of *Great Humanists,* by Lynn Harold Hough. The book is composed of biographical interpretations of five great humanists: Aristotle, Cicero, Erasmus, Irving Babbitt, and Paul Elmer More. It need scarcely be said that only a master of comprehensive scholarship, together with penetrating psychological insight and profound Christian faith could have written this book. Since student days Dr. Hough has made himself at home with the great thinkers of our race. For some decades he has made a study of humanism in all its forms and, with well-screened evidence, he has reached the conclusion, quite contrary to the popular notion, that "the profoundest study of man leads on to a belief in God." To a world of intellectual and moral confusion Dr. Hough brings a deeply redemptive service. It is the service of perceiving and, with accuracy and lucidity expounding, those perdurable facts and values upon which alone an adequate philosophy of life can be based. To read this book is to take an intellectual pilgrimage of sheer delight and substantial reward (Abingdon-Cokesbury Press; $3.50) * * * When modern psychology joins hands with critical scholarship something vital is added to our understanding of historic personalities, problems and movements. Nowhere is this more evident than in Helen A. Mahler's distinguished novel, *Empress of Byzantium.* For one thing it makes clear to us that our modern perplexities and problems are not modern at all. They are but new editions, only slightly revised, of perplexities and problems which confronted individuals and societies many centuries ago. *Empress of Byzantium* is a well documented novel dealing with life in "the golden city of Byzantium at the blue shores of the Bosphorus, the centre of the vast East Roman Empire" when the frontiers of the empire were being threatened by Attila and his Huns and divergent tendencies within the struggling early church had weakened the effectiveness of its witness in the face of a superficially charming kind of paganism. With the guidance of Helen A. Mahler the reader lives, loves, talks, argues and breathes the very air of Byzantium. Indeed, the characters of this novel are apt to be more "real" to the reader than are the friendly neighbors in his own village street (Coward - McCann, Inc.; $4) * * * Arnold Hilmar Lowe is the pastor of one of America's large metropolitan congregations—Westminster Presbyterian Church, Minnesota, where he ministers to thousands of men and women who are scattered over the whole of the Twin City area. The secret of Dr. Lowe's pastoral success becomes evident as one reads his new book, *When God Moves In.* The book is a collection of twenty-four pulpit addresses. These addresses represent what one might call "counseling sermons." Though based upon Biblical truth, they can hardly be called expository. Though using a good deal of psychology—and using it in the right way—they are happily free of psychological jargon. Very human, very intimate and down to earth, they represent great preaching—not great preaching in the classical sense, but great preaching in the helpful sense. (Harper & Brothers; $2.50).

LUTHERANS REVISE DEACONESS RULES

Seattle, Washington—A radical revision of rules for its deaconesses, to make full-time church work more attractive to young women, was approved by the eighteenth biennial convention of the United Lutheran Church in America here.

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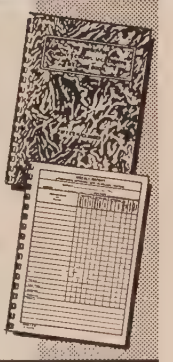

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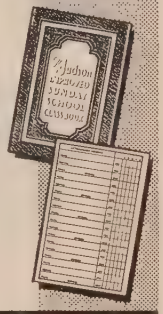

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Minister as Solemnizer of Marriages

by Arthur L. H. Street

KENTUCKY statutes require a minister to secure a state license to perform marriages and give bond not to violate the marriage laws, and provide for annulment of such licenses. Another statute reads: "No person authorized to solemnize marriages shall solicit, persuade, entice, direct or induce any person to come before him to be married."

An ordained minister was convicted of violating the quoted statute and his license was revoked. He appealed to the Kentucky Court of Appeals from the order of revocation, on the ground that the statute was unconstitutional. The court decided against him. (Ladd v. Commonwealth, 233 S. W. 2d 517.)

It seems that considerable acrimony between the minister and the local marriage clerk's office developed through the pastor's attempt to persuade licensed couples to permit him to tie the knot, instead of a magistrate or judge. He seems to have been honestly of the opinion that civil marriages violated the Scriptures and that, as between himself and a magistrate, he ought to perform the ceremony and, incidentally, enjoy any forthcoming fee.

The Supreme Court rejected a contention that in providing for revocation of a license to solemnize marriages, without specifying grounds therefor, the statute was unconstitutional as depriving ministers of a "property right." The court approvingly quoted an observation by the attorney for the Commonwealth: "To consider the performance of marriage by a minister or a judge as something of economic value to be bargained and sold, reduces that solemn right to the status of fish market haggling, upsets all society's views of this institution and rips the shrouds of dignity from the backs of the officers of this state who have been commissioned by it to bear official witness to the marital contract."

The court added:

"While it is true that a minister or other official is generally given a small fee for performing a marriage ceremony, such fee is not authorized or required by any law and could not be forced as a condition to the performance of marriage under existing law.

"In this state, a minister who performs a marriage ceremony may be said to do so in two capacities, one as a representative of his church and the other as an officer of the state, but it is the latter that gives the marriage the status recognized by law. As it is stated in 45 Am. Jur. 742, Religious Societies, Sec. 30: 'A pastor is not an officer of a religious corporation but in the administration of the religious ceremony, is a public civil officer, and in relation to the subject is not at all to be distinguished from a judge of the superior or circuit court or a justice of the peace in the performance of the same duty.'

"There are some religious societies, churches, or denominations which do not recognize a civil ceremony performed by civilian authorities, but require that the ceremony be performed by its ministers or priests, not in their capacities as civil officers, but in their religious capacities, and regard any cohabitation by any other than the religious ceremony as adulterous. Likewise, the state does not recognize the religious ceremony alone unless that ceremony is performed by a minister who has also become a civil official for the purpose of performing a marriage ceremony and has met the regulations which the state law requires as a condition precedent to his right to perform the marriage ceremony as a representative of the state."

The Solicitation Feature

The minister's attorney, remembering that restrictions upon occupational activities must usually depend upon reasonable exercise of police power, argued that a minister's solicitation of patronage did not provide any reasonable basis for police regulation. But the Court of Appeals thought that it could not be said "that open solicitation by a preacher or other official in public places, such as in or near a court house where couples come to obtain a license, is not calculated to disturb the public peace, the public welfare or good order of a community. This is evident to anyone who has witnessed such solicitation in and around a 'Gretna Green' where many couples come for quick performance of hasty marriages."

As to the minister's conscientious belief that he should be permitted to publicize his belief that he was "preaching the Gospel" in advocating solemnization of marriages by the clergy, the Court of Appeals replied: "If the statute sought to prevent his preaching, teaching, or talking that doctrine, it would unquestionably be unconstitutional as an infringement on his right of free speech and as an interference with his

right to promulgate his religious views. * * * But when he 'solicits, persuades, entices, directs or induces any persons to come before him to be married,' and for which he may and generally does receive a fee, the question loses its religious aspects and becomes a temporal matter in which he hopes to make a monetary gain, and becomes a matter for proper regulation by the state."

Let the Church . . .

(From page 36)

than the areas of our physical life. They know that some day they will stand with those who see a new heaven and a new earth.

It is for this that our church prays. The imperfections of the present are not to be compared with the glories which shall be revealed to us. The divisions will be forgotten as all unite in the praises around the throne of God.

There will be many souls, wearied by the confusions of life, who will be glorified in the hour of the triumphant church. It will be a great moment when dressed in white robes they stand before the great assembly and hear the voice of the messenger commend them saying, "These are they which have come through great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

It is at this hour that the Church comes into its own.

A Prayer

Dear Heavenly Father, as we end this series on the Church, we pray for thy blessing upon us and our work. We have been discouraged at times; confused often. It has required much faith to persevere in the quest of righteousness but we have kept our faith in the ultimate triumph of Thy Church and the glories which shall be revealed to us as Thy servants. For this we offer our prayer of thanks. Amen.

DARKNESS TO LIGHT

My heart is sad beyond all sorrow.
The chiming winds blow dust to me.
I watch — I wait — I ever weep;
And only deep the abyss I see.

But in the dark I catch a light.
I hear a call come up the murk.
I hark — I start — I feel a cheer:
The tones of might and joy that lurk.

For while in life hope daily travails;
And nothing spares the tragic mind;
There's always magic wing to lift
The soul aright — for God is kind.

—George Hibbert Driver
Marblehead, Massachusetts

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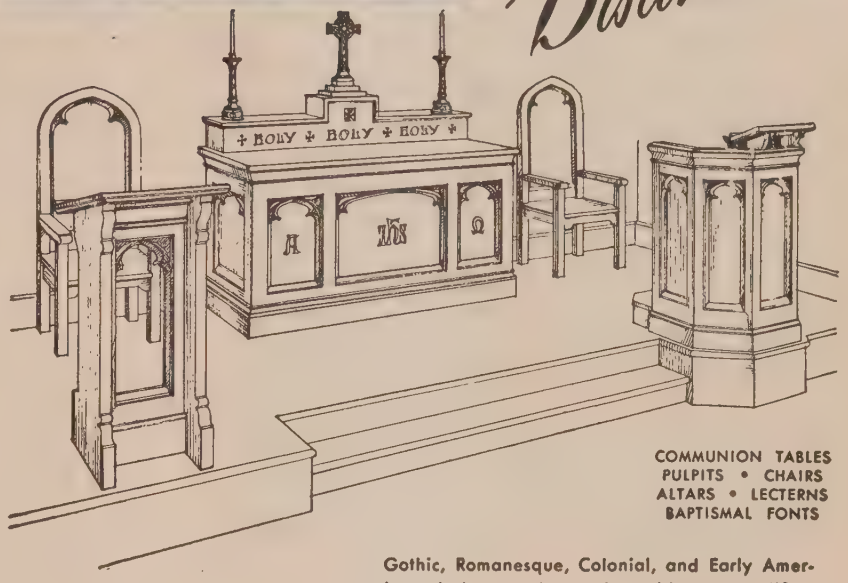

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Editorials

(From page 7)

women workers. Let us condense the suggestions for our readers.

1. Weekly staff meeting for prayer and discussion of staff problems help to develop harmony and cooperation.
2. Workers need to be disciplined to accept the tasks "they do not prefer."
3. Family matters, love affairs and other personal relationships should be kept out of office and working hours.
4. Table manners are important.
5. Language used should be discreet. Especially, watch telephone conversations.
6. Many directors need some lessons in office economy. This would include conservation of stationery, heat and light.
7. Directors should have some instruction on postal laws and regulations.
8. A director should make a rigid schedule of daily work for herself—and stick to it.
9. The director would remember that one voice, though it speaks with decision, may not be the voice of the entire committee.
10. The minister who considers the calling of the director as holy as his own should help her, and the congregation, to take that attitude.

Most of these suggestions, of course, offer possibilities for the schools which train the workers. They would seem to indicate a need for courses on practical office procedures and social deportment. Perhaps it is limitation of personnel in the schools which accounts for the delinquencies. We feel sure that once the attention is called to the matter most of the training schools, both graduate and undergraduate, will seek to remedy the situation.

Help Me Let This Calf Go

I AM not particularly partial to the Winchell practice of pointing to the past and shouting, "I told you so way back . . ." But a story I used in an editorial at the beginning of the Korean war is worth repeating. It may have been somewhat prophetic. The editorial pointed out that it was easy to get into war but it might be difficult to get out of it. To illustrate the point I repeated a story which, at times has been credited to Abraham Lincoln. The Civil War president had a very difficult task at hand. He could not resolve the problem so he told the story.

> It reminds me of the instance when a neighbor's boy was leading a good husky calf to pasture. The calf wished to play and the lad was not quite strong enough to hold him. The animal started to run and the boy's legs tried to keep up with him. Finally he sought help from his older brother.
>
> "Zeke, Zeke," he cried. "Come and help me let this calf go."

Perhaps someone had told this story to President Truman early in June, 1950, millions of people now would not be asking: "How are we going to let this Korean calf go?"

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Industrialist Creates Window

ONE of the most unusual and beautiful church windows is the result of a famous American industrialist's interest in his church and in his love of precious stones. The window, recently dedicated in the east wall of the Kraft chapel of the North Shore Baptist Church, Chicago, is made entirely of jade after the style of stained glass.

J. L. Kraft, chairman emeritus of the Board of the Kraft Food Company, is the donor of this unique sacred window. About twenty-five years ago, Mr. Kraft became interested in the collection of jade. Experts said that this, the most ancient of stones, could be found only in the Orient. Mr. Kraft, in his searching as an amateur lapidary has proven this to be false. Each of the 446 pieces of jade used in the window are from the North American continent.

The window is the result of Mr. Kraft's many years of study, prospecting and hard work. The setting for the window is the church where he served for forty years as chairman of the board of deacons and was superintendent of the Sunday school for forty-five years. Work on the jewel window, because of the search for stones of proper color, the painstaking work necessary to work out the design in this jewel material, took longer than the construction of the church itself. The search for suitable jade extended from Alaska to Arizona. To many, the word "jade" brings to mind a green stone, as a matter of fact, jade comes in almost every color of the rainbow. It was this fact that enabled the subtle shades and hues to be incorporated in the window.

The cutting, polishing and leading the various pieces was done by Mr. Kraft in his own workshop and by Mr. and Mrs. E. A. Williams of Elkhart, Indiana.

The design of the window, worked out by Mr. Kraft and approved by Benjamin Franklin Olson, architect of the new church, conforms to the colonial design of the church itself. It has a window-long cross of pure white jade. A resette in the center has the letters "I.H.S." the familiar ancient symbol of Jesus. The letters are white jade as the cross, the background of the rosette is rare, warm, soft shade of rose. This rose jade was found in a small boulder by Mr. and Mrs. Lawrence La-Kamp, in Place County, California. The

JADE WINDOW OF KRAFT CHAPEL, NORTH SHORE BAPTIST CHURCH

central design is surrounded by delicately green shaded borders of fine nephrite jade from Alaska, Wyoming and California.

"From the beginning of time," Mr. Kraft said, "jade has been the stone embodying and symbolizing truth. Confucius once summed up the great qualities of jade in words which describe it today; 'It is of warm, liquid and moist aspect like benevolence; it is solid, strong and firm like politeness; when struck, it give out a pure far-reaching sound, vibrating long but stopping like music; like truth it gives out a bright rainbow; it shows a pure spirit among the hills and streams; and in the whole world there is no one that does not value it'."

Many of the jade pieces in the window represent personal adventure and countless days of his own prospecting to Mr. Kraft. Now seventy-seven, Mr. Kraft does not make as many trips as formerly but he is as enthusiastic as ever. His interest in jade dates from the time he received a pre-Columbian axe from a prospecting friend in Alaska. The material was jade—fashioned by a primitive American Indian. Mr. Kraft believed that the stone might have been of American origin and began a search for it in our Western mountains. Much has since been discovered especially in Wyoming and California.

The jade window in the North Shore Church was designed as an inspiration to worshippers. But Mr. Kraft has also incorporated in it much of his own life's interest and personal spirit.

DRAMATIC SERVICE OF DEDICATION

And So It Came to Pass

*by Willard S. Smith**

SCENE—Living room of the Morses. Radio down L. Door L to kitchen and rest of house. Door R to outside.
TIME—Evening.

CHARACTERS

Mr. Albert Morse
Mrs. Mary Morse
John, May, Tom, Jane Morse
Pinhead

(As curtain rises May is seen listening, enthralled, to the radio. The audience should hear that it is a play—a "soap opera"—but they need not distinguish the words. There is the sound of a hot-rod screeching to a stop outside and presently John rushes in.)

JOHN *(shouting as he comes in)*: Hey, Mom! How's about some chow in a hurry?

MAY: Oh John! Do you have to rush around and act like a barbarian? And just at the most romantic place in "My Broken-hearted Romance."

JOHN: I dunno. Maybe. Where's Mom? Chuck and the other guys are waiting for me to try out the new speed-wagon. Hey Mom! Let's eat! *(Exit L. May goes back to listening.)*

PROGRAM — WOMAN'S VOICE: You have waited as I have waited, longing for the time when nothing should keep us apart. And now the long, long months of waiting are over.

MAN'S VOICE: Can it be true that it is all over? All over?

WOMAN'S VOICE: Yes, my darling, it is all over.

ROUGH VOICE: O. K. you two. Don't move. You're right, it's all over. I got three bullets left in this old gat, one apiece. Ha-ha-ha!

(Tom comes in before end of above lines. He is carrying a set of boxing gloves. Tosses one pair aside and puts on others as he talks, to no one in particular. He does not notice May.)

TOM: Boy oh boy! Watch our smoke now! Tommy the Terror, that's me kid!

MAY: Tom Morse! How many times have I asked you to be quiet when I'm listening to Gwendolyn Turner and Larry Hudson?

TOM: I dunno. How many?

MAY: Plenty of times! You just don't appreciate drama, that's all.

TOM: If that's "Drahma" give me Mickey Mouse. And you'd better get out in the kitchen and help Ma get supper or there'll be a bit of "drahma" right here in the Morse household. *(He now has gloves on and gets set for shadow boxing.)*

MAY: If you'd think of something besides your horrid old boxing and punching and fighting and—

TOM: All good clean sport, my dear sister. And let me tell you this, when I get fightin' in big time, maybe even in Madison Square Garden for the heavyweight . . ., well, the lightweight championship, you'll be tickled pink to say, That's my brother, Tommy the Terror.

MAY: I'll never be proud of a prize fighter. *(Exits L)*

TOM *(to himself as he shadow boxes)*: O. K. now, kid. Keep that left up. Cover the old snozzler, etc. *(Mr. Morse enters R with brief case, coat and hat on. He is glancing at a folded newspaper and does not see Tom. Without looking up, Tom sails into Mr. M.)*

MR. MORSE: Hey! Cut it out, you young idiot!

TOM: A left to the body! A right to the head! Another to the body.

MR. M. *(Hat knocked off, chair tipped over, etc.)*: Cut it out! Let me out of this! etc.

(Mrs. M. rushes in, followed by May)

MRS. M.: Tom! Tom Morse! Stop it this minute!

TOM *(stops)*: Not bad, eh Dad?

MR. M.: Listen, you—you battling —Ted Williams, you—

TOM: Dad! Wait a minute, wait a minute! *(Apology expected)* I'm sorry for your ignorance. You mean Battling Joe Louis Morse, that's me! *(Gets set again)*

MR. M.: Tom! Cut it out! We'll have no more of this boxing business in the house!

MRS. M.: No more at all, I say!

MAY: It's positively, inhumanly brutal!

TOM: You mean—you mean, you don't like it?

(May over to radio)

MR. M.: Listen, Tom, this is where

*Chaplain, Veterans' Hospital, Rutland Heights, Massachusetts. The play was used in the dedication of a parish house of the First Baptist Church, Holden, Massachusetts.

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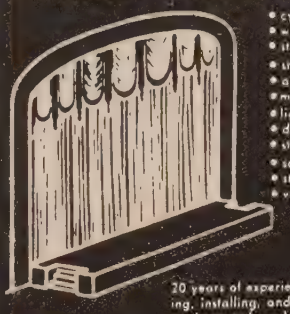

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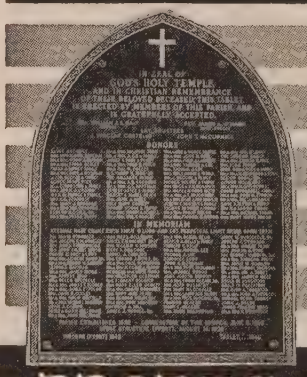

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TOM: Yeah, I know it. That's the heck of it. No place to—to do anything. No sports, no nothin'!

(John comes in from kitchen, sandwich in hand—except for mouthful.)

JOHN: What's the commotion? Little Tommy Tucker knocking down cobwebs again?

TOM *(starts for John):* I'll knock the cobwebs out of that thing you call a head!

MRS. M.: Tom! Stop it! Go take off those gloves and get ready for supper.

(Tom off L. followed by Mrs. M.)

JOHN: Skip me for supper, Mom. I got me a sandwich.

MR. M. *(settling in chair with paper):* Where are you headed for, young man?

JOHN: Got to try out Chuck's new hot rod. Boy, can she take the curves!

MR. M.: Do you have to tear around risking your neck and taking a chance on killing people in that piece of junk with gasoline in it?

JOHN: Piece of junk! Listen, Dad, that engine purrs like a kitten. Who cares if the hood and fenders are off?

MR. M.: A lot of people care about their lives in this town. Why don't you take an evening off and take it easy?

JOHN: And where'd I go? No place around here to do anything. I'm a little too old for Boy Scouts, you know. *(Exits R. Mr. M. reads paper.)*

MRS. M. *(calling from kitchen):* May! Come out here and peel these potatoes. *(May doesn't hear, enthralled at radio.)*

MR. M.: May! Shut off that radio and go help your mother!

MAY: Yes, Daddy. *(sighs)* Oh, aren't they just too, too divine?

MR. M.: I don't know who you're talking about that is "too, too divine," but if you don't stop . . .

MAY: Why, Harry Gaylord and Marilyn Anderson. They put so much feeling into their acting, it seems as if one could live their emotions with them. Like just now when Harry hands Marilyn her gloves and says, *(very expressively)* "Oh, how I envy this bit of leather that clings so closely to your fair hand." *(Exits dreamily, L)*

MR. M. *(shaking head):* I'd like to know what to do with these pesky kids. Can't seem to settle down and . . . *(Jane enters on speech)*

JANE: Oh now, Pops, you wouldn't want us just to sit and . . . *(phone rings)* I'll take it. Probably Coot Snider. *(at phone)* Hi, good lookin'!

MR. M.: Coot! Coot Snider.

JANE *(shakes head. Aside):* It's Pinhead!

MR. M.: Pinhead!

JANE: Uh-huh . . . Uh-huh . . . Sure . . . Uh-huh . . . O. K. . . . Uh-huh . . . Bye.

MR. M.: And what, may I ask, is the gist of that profound conversation with—with Pinhead?

JANE: He'll be around in half an hour. Goin' to do a bit of rug-cutting. Not much to look at, Pinhead, but sure knows how to use his feet.

MRS. M. *(enters L):* I wondered where you were, Jane. Get ready for supper, and I do wish you'd get home in time to set the table.

JANE: Skip the supper, Mother. Pinhead and me . . . and I are going to . . . Gee! He didn't say where!

MRS. M.: You're going dancing again tonight?

MR. M.: And don't even know where?

JANE: But jeepers, what is there to do around here? Especially when you like to dance. *(dances around)* Pinhead hates to break half a dollar but I'll get a hot-dog out of him before I faint from hunger. I really have to get ready, Mother. Mind? *(off L)*

MRS. M.: Do I mind! Albert, what has come over these children? They never stay home any more, except May, mooning over the latest soap opera.

MR. M.: You got me. Do you suppose it's us?

MRS. M.: Us? What do you mean, us?

MR. M.: Well, maybe we could do more to keep them at home.

MRS. M.: You mean you'd box with Tom, and I'd rehearse dramatics with May?

MR. M.: No-o-o. I guess . . . *(an idea dawns)* Say, where's that last *Church Visitor?*

MRS. M.: It's around here somewhere, but what on earth is there in the *Church Visitor* that gives you a sudden inspiration?

MR. M.: Never you mind. Just find it and I'll show you something. *(They start to look for it)*

(Pinhead knocks R, then sticks head in)

PINHEAD: Jane ready?

JANE *(entering L):* Coming, Pinhead!

MR. M.: See that you are in early, Jane.

JANE: Sure thing, Pops. 'Bye, Mother.

PINHEAD: I'll keep her under my wing, Mr. Morse. *(They exit, R)*

MR. M.: Some wing!

MRS. M.: Here's the *Visitor.* Now what's in it that's going to solve all our problems?

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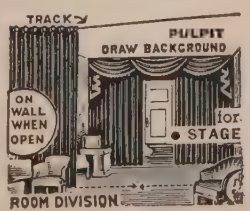

MR. M.: I don't say it will solve all of them, but I'll bet it will help a lot. Listen. *(reads)* "Final plans for the new Parish House of the Baptist Church will be discussed next Tuesday night in the church vestry. Every member and friend of the church is urged to attend and contribute ideas, suggestions, and later money."

MRS. M.: The new Parish House . . . Why of course, we were talking about it at Woman's Union, last meeting. But, how would that be the answer to this problem of the children? And it isn't just ours, I know that.

MR. M. *(still looking over Visitor)*: There would be new classrooms for the Sunday school . . . says so right here . . . and a hall for the young people, and a new ladies' parlor . . .

MRS. M.: We need one all right, and a new kitchen too.

MR. M.: That's figured in. And a big auditorium with a stage for pageants and religious plays . . .

MRS. M.: Wouldn't May love that!

MR. M.: Sure she would. And an auditorium like that would be a swell place for the young fellows to have get-togethers and play games, and . . .

MRS. M.: Where does it say that? *(looking over his shoulder)*

MR. M.: Well, it doesn't exactly. I'm just thinking ahead.

MRS. M.: Anyway, it would go a long way toward giving the young people a place to get together and do things.

MR. M.: And the older folks, too. When is this meeting . . . *(reads)* "Next Tuesday night . . ."

MRS. M.: That's tonight!

MR. M. *(looking at newspaper for date)*: Why, it is! Listen, Mary, we've got to get to that meeting!

MRS. M.: But it's almost 7:30 now. And we haven't had supper.

MR. M.: We can eat a sandwich on the way. *(tosses down Visitor and gets into suit coat. May comes to door, L.)*

MAY: Is anybody going to eat tonight? I'm hungry if no one else is. It's almost half past seven.

MR. M.: Skip the supper. Help your mother make some sandwiches. I'm going to call the Marbles and Crosleys to make sure they go.

(Mrs. M. and May out L. Mr. M. at phone)

MR. M. *(after dialing)*: Hello, Joe? Al Morse. Say, you folks know about the meeting at the church tonight? . . . About the new parish house . . . Sure . . . Well, don't forget it, it's important. Oh, put them on again and we'll pick you both up in a few minutes. Never mind the excuses, we'll be after you! G'bye! *(hangs up)* Forgot about it! Huh! *(dials)* Hi, Mabel. Say, you and

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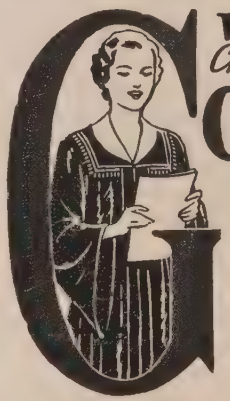

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Pete going to the meeting about the new parish house? Swell. Yeh, sounds like the best thing we've had to work on in a dog's age. Yeah, we'll see you there. *(hangs up, gets into overcoat)* Come on you two, it's almost half-past!

(May and Mrs. Morse come in from kitchen, L. May is eating sandwich—not too daintily. Mrs. M. has two. Gives one to Mr. M. Business of getting into her coat.)

MAY: Leave the lights on?

MR. M.: Yeah, one of the others will be back before long—I hope.

MAY *(with mouthful, tries to say something)*

MR. M. *(also with mouthful manages to say)*: Don't try to talk with your mouthful; *(all exit hurriedly, R)*

(Curtain)

* * *

SCENE 2

(Still the living room at the Morses'. A year later. As curtain rises, May, with playbook in hand, is learning her part for the Easter play. She goes through her part, doing a good job. Occasionally hesitates and looks at book, etc.)

MAY: "But I tell thee, Rebecca, I saw this man, this Jesus, when he spoke to the throng that pressed around him. I could—I could—feel my heart lifted up. . . . Could it be that the prophecy of Isaiah has come to pass, that it is He who shall be called Counselor, Prince of Peace? How can we—" *(Jane rushes in, R)*

JANE: Has Pinhead called?

MAY: Jane, will you stop interrupting! There's only another week before this play and I've got to get my lines down pat.

JANE: Sorry. Has Pinhead called?

MAY: No, he hasn't, and I hope he doesn't. All you think about is a chance to get to the nearest dance hall where they have the hottest orchestra.

JANE *(she has crossed to radio and turned it to a soap opera)*: Is that so? Why don't you get up to date on what's going on in town?

RADIO: Voice *(female)*: But I promised to stand by you through it all. What if you do have to go to jail? The money is safe.

MALE VOICE: Oh my darling! To think that I have brought you to this! To think that—

MAY: Will you shut that off!

JANE: But that's Gwendolyn Turner and Larry Hudson.

MAY: So what? A lot of corn that gets so drippy it's pathetic.

(Jane, with raised eyebrows, shuts off radio.)

JANE: If Pinhead calls tell him I'm over to the parish house.

MAY: You know you can't dance there.

JANE: Who said anything about dancing? Our committee is working on a Pirate Party, and will it be something! *(exits R)*

May *(calling after her)*: You'll look swell with a patch over one eye! *(turns back to book)*

MRS. M. *(at door, L)*: Listen May, I know you've got to learn your part, but can't you go over it while you set the table. Your father will want supper as soon as he comes in.

(John enters R with piece of plywood, saw, etc.)

JOHN: Listen, May, me and Chuck got a—

MRS. M.: Chuck and I.

JOHN: Chuch and me—and I—got a swell way to get the dawn effect in the second scene.

MRS. M.: You tell her at supper, it's late now.

(Mrs. M. and May exit L)

JOHN *(at doorway talks to them)*: If we take the spotlight off Chuck's hot-rod we can run wires from the battery to the light. Then rig up a colored slide. We can make it blue, like night, then turn pink and bright like a sunrise.

(Tom enters with ball, glove and hat)

TOM *(calls)*: Supper ready? Hi, Dope.

JOHN: What gives with the sports equipment, Ted Williams Junior?

TOM *(goes to punching bag rigged up on floor-lamp)*: Plenty, Speed Demon. Hey, what happened to Chuck's hot-rod?

JOHN: Oh, just changing it around a bit.

TOM: I'll say. With a truck body on back and a stripped down front end it sure is somethin'!

JOHN: Well, if you haven't heard, we're in business.

TOM: In business? What doing, running over stray cats?

JOHN *(presenting business card)*: The trucking business, wise guy.

TOM *(reads)*: "Morse and Blair, speedy removal of ashes, rubbish, and unwanted furniture." Well, now, ain't that sumpin'. Couldn't get away from the speed, could you? *(goes to punching bag)*

JOHN: It's about time you got wise and did something besides dream about the lightweight championship. *One Round* Morse, that's you.

TOM: Oh yeah? Well, I'm off boxing. Got a bunch of kids going out for the church ball team.

JOHN: Swell! You know, it's funny. *(both become serious)*

TOM: What, besides you?

JOHN: How just having the Parish House has changed a lot of things.

(Turn to page 85)

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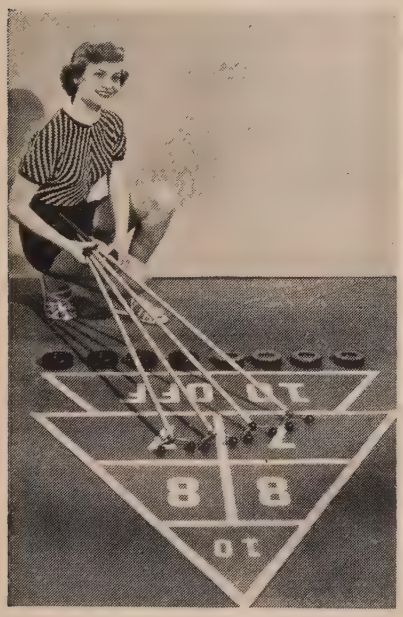

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* * *

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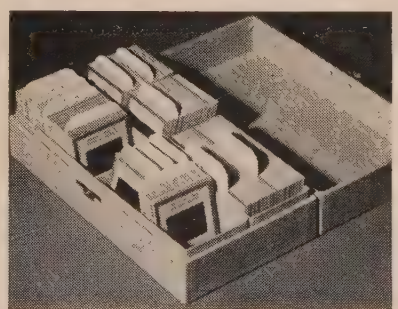

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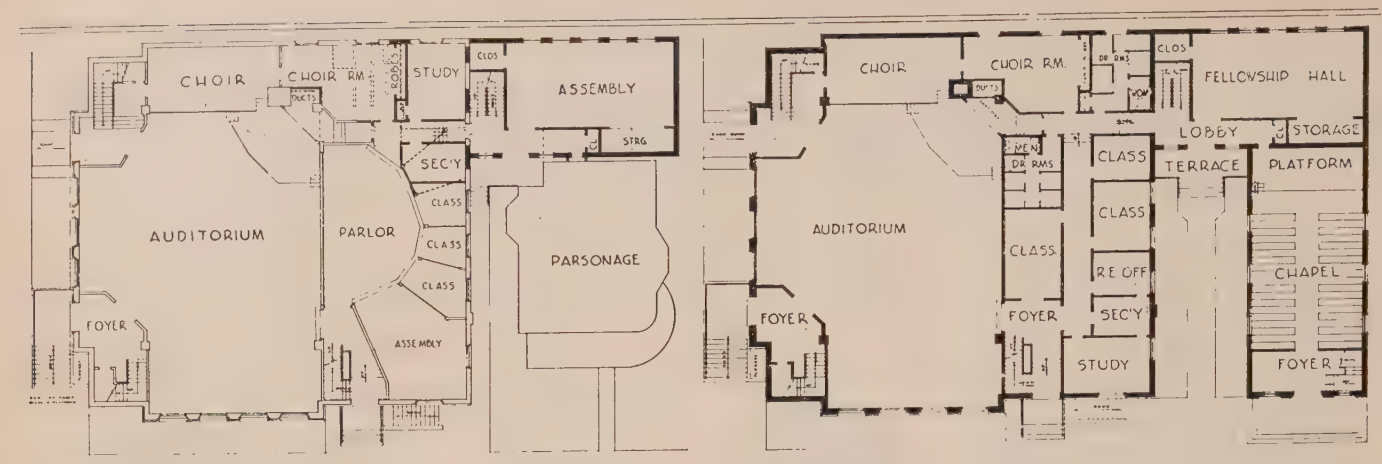


TRANSFORMATION OF THE AKRON PLAN
First Baptist Church, Grand Junction, Colorado

At left is the first floor before the transformation. At right, the reconstruction. Note that a chapel has replaced the parsonage.

Expanded Akron Plan Meets Modern Needs

*by H. Summerfield Day**

INCREASED total membership and changed program approach in the church school have made critical the need for additional facilities at the First Baptist Church, Grand Junction, Colorado. Plans for extensive remodeling and new construction have been prepared during the past year, and work on the first stage of the building program will begin this fall.

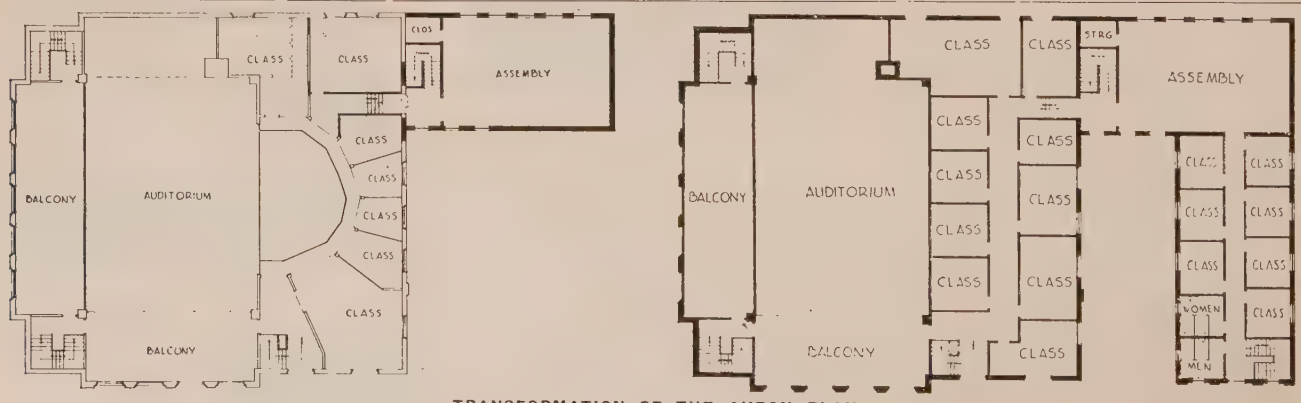
The present building, completed about 1918, is an "Akron plan" church with the main entrance on the west and a secondary entrance, also serving the church school, on the south. Both streets are main arteries and the corner itself is well located for members from all sections of the city. The parsonage is now located on the property immediately east of the church building. This house is to be removed to provide space for the new construction. A new home for the pastor will be built elsewhere in the city. The present church has the Sunday school rooms on the east side on both first and second floors, radiating from the two-story open parlor with a roll-up partition between it and the auditorium. The classrooms are small and inconvenient for use. In the basement is space used for classes and for serving church dinners. A kitchen and rest rooms, together with the heating and ventilating equipment occupy the balance of the excavated area.

The plans for the building program have been developed on a long range basis, contemplating three stages of construction. The first stage will be the building of the educational unit and a small amount of remodeling in the adjacent portion of the present structure. New main entrance steps and doors for the existing church will also be built at this time. The second stage of the program will see the erection of the chapel wing; and finally the third step will involve extensive remodeling of the classroom portion of the present building.

The educational unit will have a full basement and two additional floors. There will be new stairs to serve the three levels. This will permit removal of the inconvenient rear stairs of the present building. This new stairway will have easy access from the entrance doors of the new wing. The large room (36′ 0″ x 23′ 4″) in the new basement will provide space for over-

(Turn to page 86)

*Architect, Grand Junction, Colorado.



TRANSFORMATION OF THE AKRON PLAN
First Baptist Church, Grand Junction, Colorado

At left is shown the space above the auditorium and the second floor classrooms as used in the Akron plan. At right is the reconstruction. Additional educational rooms have been made available above the chapel.

And So It Came . . .

(From page 82)

The gang used to be running all over town—Jane and Pinhead off to a dance at Mike's Place, or The Green Mouse, or some place; Chuck and me wasting that good motor tearing up the roads; May mooning over those dizzy soap operas . . . and you . . .

TOM: Yeah, I know. Just thinking of knocking some one cold when I got to be a prize fighter.

(May has come to door, L, with dish in hand)

MAY: It isn't just having it. It's because it's ours, a place to plan and do things, and a place to do something for others.

JOHN: Like the church, huh? It's a building, but it's a lot more.

MAY: I guess that's a good way to put it. It gives all of us a chance to feel we're a part of the church, and all the church stands for.

(Pinhead knocks—and comes in. He has several papers in his hand.)

PINHEAD: Hi, guys! Jane around?

TOM *(at punching bag)*: Nope, She's run off with a handsome blonde.

MAY: She's over at the Parish House. What's the papers, Pinhead?

PINHEAD: These? It's our new ping-pong table in the making.

TOM: Ping-pong? Now there's a swell idea!

PINHEAD: That's what some of the gang thought. So we began to get a price on a table. Wow!

JOHN: So we're going to build one, huh?

PINHEAD: Where do you get that "we" stuff? Chuck and me—

MAY: Chuck and *I*.

JOHN: Listen, you don't have to pick on Pinhead.

PINHEAD: Chuck and *I (bows to May)* got hold of some plans that'll save a lot. *(They look them over at table. May exits L)* It'll fold up so it will be out of the way except when we use it. See how the legs hinge. And there are braces . . . *(Mr. M. enters R, with brief case, hat and coat on)*

MR. M.: Hi fellows.

PINHEAD *(hardly notices him, and others wave or "Hi")*: Hi! We can get a piece of plywood that's full size, cut it in half . . .

MR. M. *(has coat off by now)*: What are you fellows cutting up now?

TOM: It's a ping-pong table, Dad. Some of us guys are going to make it.

MR. M.: You and Pinhead?

PINHEAD *(picking up papers)*: Yes, he's rung himself in on it, along with me and Chuck.

JOHN: And me.

(Pinhead and Tom carry on a whispered conversation as Mr. Morse talks)

MR. M.: Good idea. And speaking of Chuck *(to John)* I see you two are in business, John.

JOHN: Yeh, we figured—Well, read it for yourself. *(hands him business card)*

MR. M. *(reads card)*: Say, that's great! Now if you . . .

TOM: Dad, on this table, how's chances of borrowing your saw and a few hinges and things?

MR. M.: My good saw! And you want to borrow hinges?—Oh, well, it's a lot better than having you losing my wrenches on that galloping hot-rod. Yeh, take them . . . but go easy on the saw!

MRS. M. *(coming to door)*: Supper will be ready in ten minutes so don't start something now.

MR. M.: The boys are going to build a ping-pong table, Mary. And fix the scenery for the Easter pageant . . .

TOM: Wow! Got to get that spotlight off the hot-rod! *(gets into coat)*

MR. M. *(to Mrs. M.)*: At least they are doing something constructive. *(Just then Tom swings at punching bag on way out, and knocks over floor-lamp to which it is attached. He keeps on going)*

MRS. M.: Yes, I suppose that is a lot. *(Mr. M. rights lamp)* Then settles down in chair.

MAY *(at door L)*: I've got to get to rehearsal in half an hour. Can't we eat now?

MRS. M.: In just a few minutes, dear. Don't settle down in that chair and fall asleep, Albert.

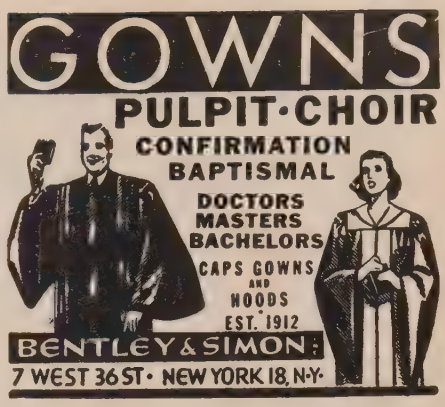
MR. M. *(with contented sigh)*: Nope. Just want to relax a bit. Tough day today.

MRS. M.: As usual. *(exits L)*

MR. M.: Well, it was! Believe me, it's good to relax and enjoy an evening at home. *(Slips off one shoe, loosens tie while looking at paper. Telephone rings)* Now, who's calling? May! Come answer the phone. It's probably Coot or Pinhead.

MAY *(she has come in when Mr. M. called)*: Pinhead was just here and Coot was going over to help get the stage ready. *(at phone)* Hello—Yes, just a minute. For you, Daddy. Mr. Crosley.

MR. M.: Now what does he want? *(at phone)* Hello, Pete, what's on your mind?—Yeh, just kicked off my shoes . . . Well, one of 'em and . . . What? Put 'em on? . . . No, it can't be! Wait a minute. *(to May, just going out)* Hey, May, get me a calendar. *(She takes one from wall and brings it to him)* What Wednesday is this, anyway? . . . *(looks at calendar)* By golly,



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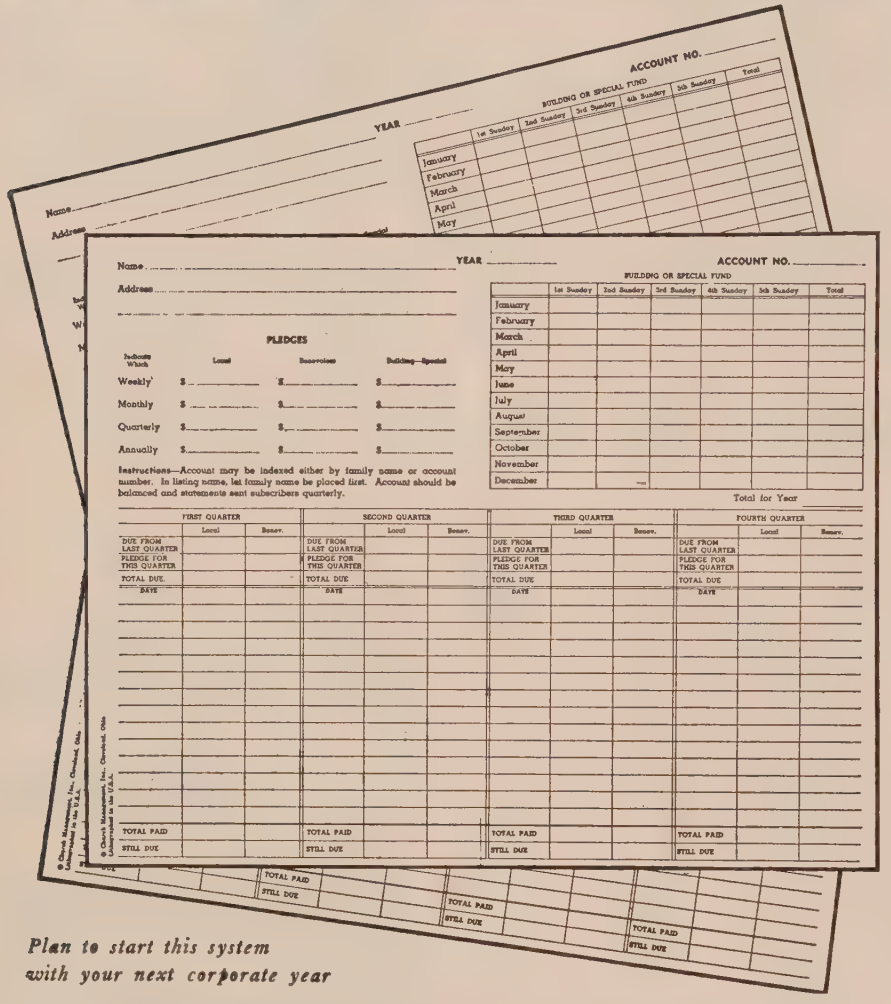

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you're right, it is . . . Sure, we'll see you later. S'long. *(hangs up)* May, get your mother's coat. Hey, Mary! Mary! Never mind supper for us! *(Mrs. M. comes to door)* Where's our wits anyway? *(he is getting into shoes, straightening tie, etc.)*

MRS. M.: What on earth is the matter, Albert?

MR. M.: Matter? Where have we been anyway, we can't keep track of dates! Get your coat on!

MRS. M.: But Al, what for? What's doing?

(Mr. M. has his coat on—after a fashion and hurriedly helps (?) Mrs. M. into hers.)

MR. M.: What's doing? Same thing that's doing every last Wednesday of every month at the Parish House!

MRS. M.: The last Wed—why—why of course! It's Couple's Club!†

MR. M.: Couple's Club is right! Come on!

(Mrs. M. snatches off apron and tosses it to May who stands watching, a bit bewildered, as Mr. and Mrs. M. rush out R.)

(Curtain)

†Substitute name of local organization.

Akron Plan . . .

(From page 84)

flow crowds at church dinners and is easily served from the remodeled kitchen. At other times it can be used as an assembly or, with folding partitions, form more classrooms.

The first floor of the educational wing will be a Fellowship Hall and will also house the church library. Access to the future chapel platform is also provided at this level. Elimination of the existing stairway permits a sorely-needed enlarged choir room with ample space for hanging of robes and storage of music and hymnals. The pastor's study is slightly reduced in dimensions, but by placing his secretary in a separate room he will be less crowded.

Second floor remodeling will be kept to a minimum, making only those changes which result from removal of the stairs and the access passage to the new wing. In the new unit the assembly area will be divided into classrooms with folding partitions.

The second stage of the building program, to be undertaken in another five or six years, will see the construction of the chapel wing. No basement is contemplated in this unit because the floor level will be kept as close to grade as possible. The chapel is designed with a seating capacity of one hundred in the pews. The second floor at the same level as the second floor of the

educational wing will give a higher ceiling in the chapel than in the other first floor rooms. A stairway in the chapel foyer serves classrooms and rest rooms on the second floor. A corridor also connect these rooms with the educational unit. The chapel wing will form an interesting entrance court to the educational unit.

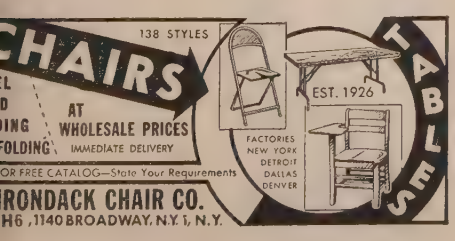
Final phase of the program will constitute extensive remodeling of the classroom portion of the original building. The present radial rooms will be removed, a new floor built to make a full second floor, and a solid wall will replace the roll-up partition next to the auditorium. Dressing rooms for men and women will be located convenient to the baptistry; the pastor's study and church offices will be placed close to the street entrance; and the classrooms made in more adaptable form. Artificial light and mechanical ventilation will, of course, be provided for the interior rooms.

The exterior of the existing building is brick in a Renaissance style. The same character will be continued in the new construction. Steel bar joists with wood floors will be used in the upper floors, with concrete slab for the basement. Windows throughout will be double-hung wood sash to correspond with those of the present building. Interiors will be plastered and will have stained and varnished wood trim. The roof of the educational unit will be flat, built directly on the bar joists which carry the second floor ceiling.

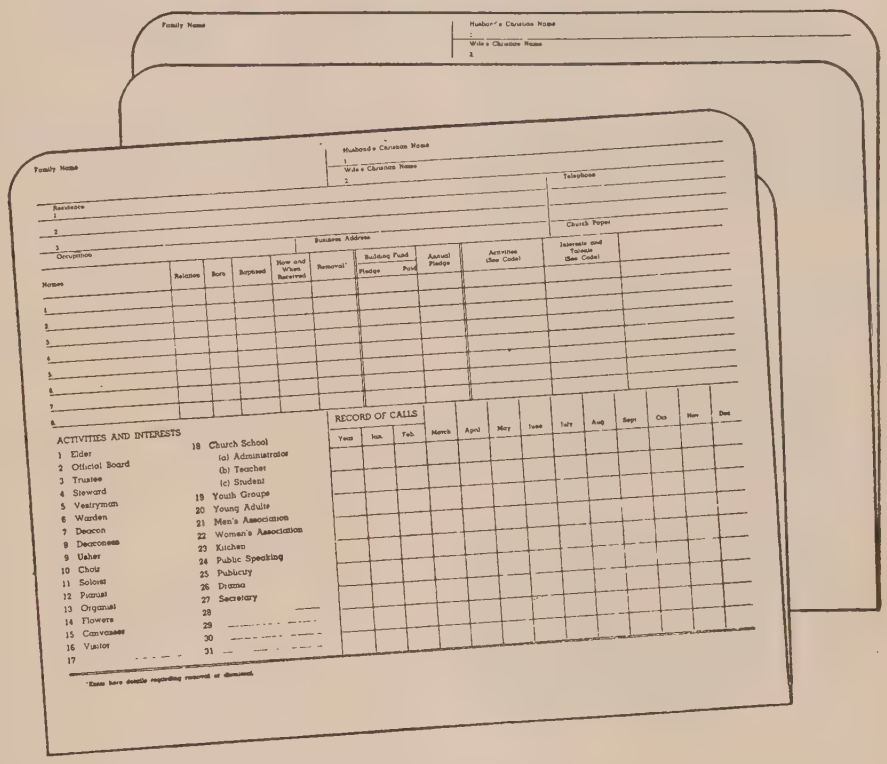
Very little change will be required in the plumbing system. The relocated rest rooms and kitchen equipment in the present building are still close to the plumbing lines. The only additional requirements will be to stub in future rest rooms in the chapel wing.

The present heating system will be extended to serve the first unit, but an additional boiler will be required for the chapel wing. There is adequate space in the boiler room now to accommodate this in the future. The ventilating system is being more extensively revised to eliminate some poorly placed duct-work and to allow for the future expansion.

When the complete program has been finished this church will have a fine physical plant, adaptable to many services not contemplated in the original building.



CHURCH MEMBERSHIP PERSONNEL FILE



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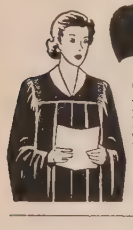
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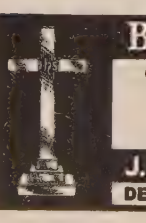
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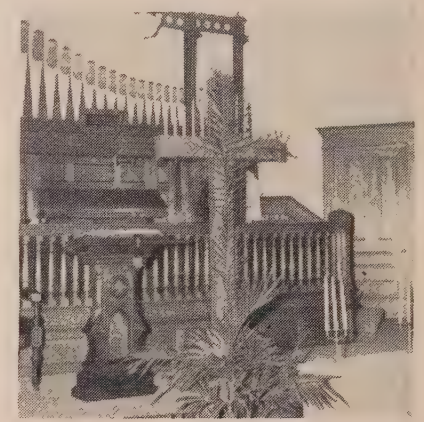
We Made Our Moveable Cross

*by Ralph B. Imes**

FLOWER committees are difficult assignments. Church buildings are problems to dress up. Mrs. R. C. Rogers of the flower committee in the First Congregational Church in Eldora, Iowa, dreamed of a large, moveable cross that could be specially decorated at the different seasons in the church calendar. Last Easter she expressed this plan before Mr. Aage Jensen, a local cabinet maker and member of the church. He set out at once to build such a cross.

Finally assembled it stood eight feet high. It was constructed to be quickly and easily disassembled and stored. The cross arm was four feet long and the same seven inches wide and five inches deep as the vertical upright. The arm and upright, made of one-half-inch pine, were each notched to make them join together flatly. The arm was located, from its center, six feet from the foot of the upright and held in place by three-eighths-inch doll rods held by small wires. Simply by pulling the rods, which dangle from the wires connected to the arm to prevent loss, the cross comes apart.

Three brackets seven inches by five inches, rounded and beveled, were made with doll rod prongs to be inserted at eighteen-inch levels. Lily plants were placed on these. The cross arm had ten candle slots drilled in on the topside for candle insertions.


This large cross has become an appreciated part of the furnishings of the First Congregational Church, Eldora, Iowa.

The cross was painted green; palm leaves were tacked on with a stapler; three large lilies were placed on the brackets; ten candles, ranging from high ones in the middle to low ones at the edge, were put in the arm and lighted. A very simple drawn-up was extended from the open backside of the upright to hook through the choir loft rail. This held securely.

The large, green cross and contrasting white lilies and lighted candles with a palm background made a striking picture. After the Easter services, simply by pulling the doll pins and brackets, the cross was knocked down and stored.

*Minister, First Congregational Church, Eldora, Iowa.

A SIMPLE METHOD

Some preachers know how to keep an intricate filing system so that every reference is under its proper heading. I have never found such a system that was not a worry to me, and since I cannot work when worried, I have let it go. But there are three things which seem to me to be minimum requirements for our long-range sermon preparation. First, keep a notebook in which you can jot down the idea, the quotation, or the illustration that you discover. If it can be clipped, so much the better, though I could never bring myself to tear pages out of books. Much fine material becomes merely vague to us if we depend on remembering it. Second, keep a folder in which every idea for a sermon or every outline of a sermon may be placed. With such a storehouse, no man need face a week, or a year, desperately seeking something that will strike fire. He will always find enough and to spare. Third, plan your preaching at least one year in advance. I have learned that taking time in my summer holidays to plan next year's preaching pays as big dividends as any investment I can make.

—Gerald Kennedy in *Here Is My Method;* edited by Donald Macleod; Fleming H. Revell Company.

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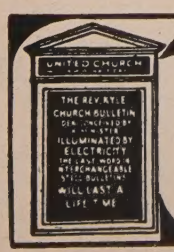

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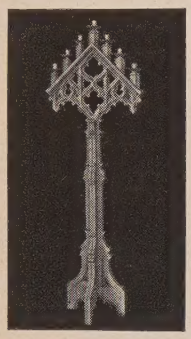

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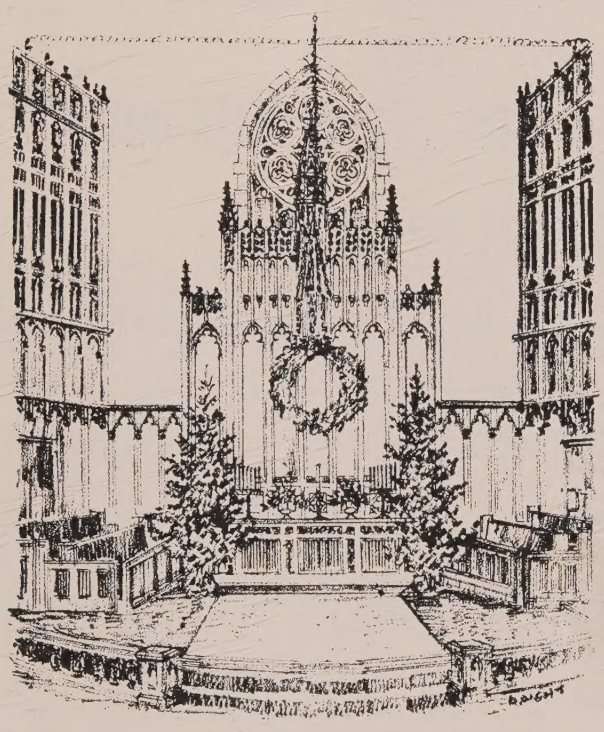
and bear a Son, and shall
call His name
Immanuel"

Isaiah 7:14



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